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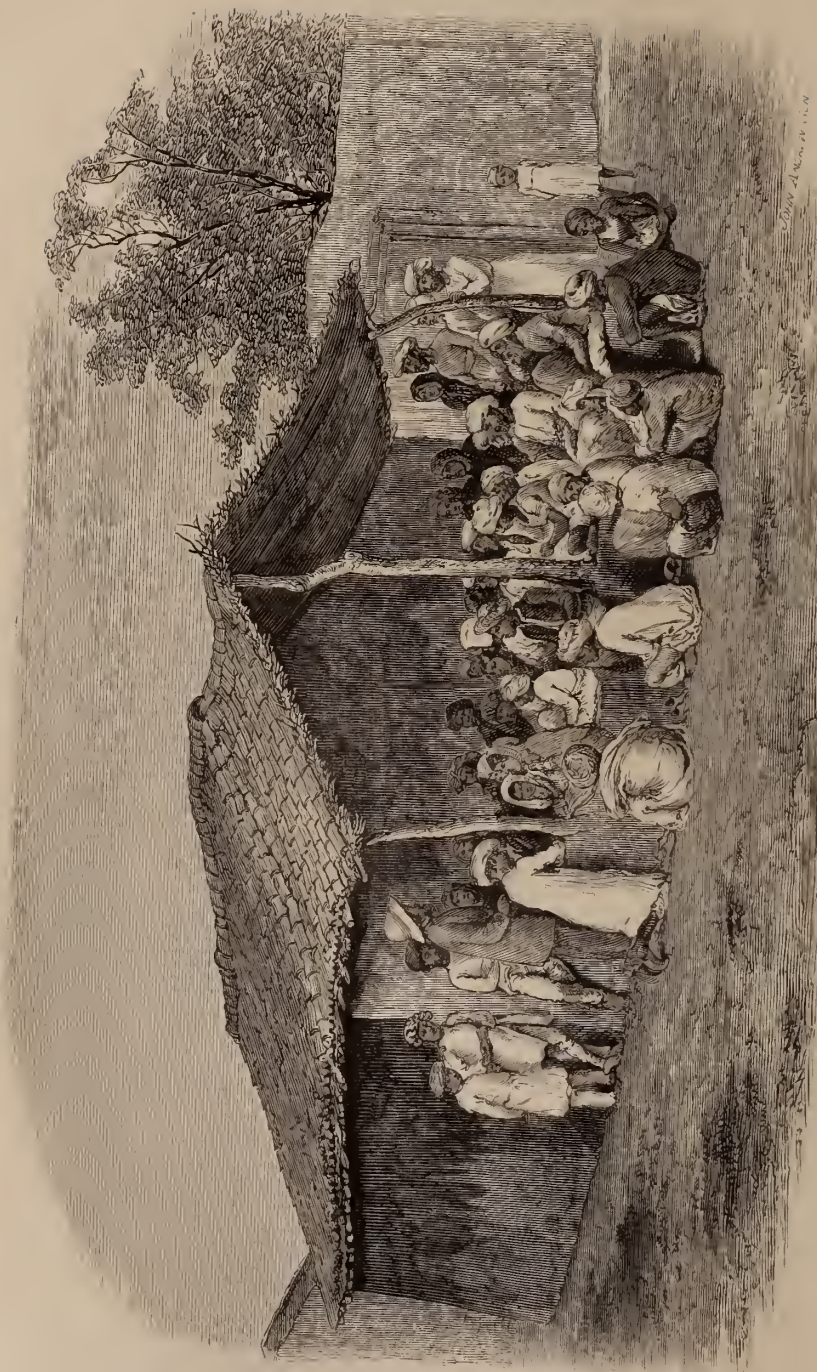
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RESERVE  
STORAGE









A CATECHIST'S CHAPEL IN INDIA.

THE  
MISSIONARY HERALD.

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CHAPEL AT LATINWADI, AHMEDNUGGUR.

MR. WOOD, of Ahmednuggur, Mahratta mission, in a letter written in September, 1868, referred briefly to the labors of a catechist at Latinwadi, a little hamlet just outside the city, to the north. The catechist had been there about two years. When he went, "the place was a real Sodom." The people were so vile and abusive that he and his family shut themselves up in their own little yard, to keep out of sight and hearing. But through his influence a great change had occurred, sixteen boys from the place were then in government schools, and Mr. Wood stated: "A few months ago an *ota*, or earthen platform, about a foot and a half high, was built up at the side of his house, at the expense of the mission, for the people of the hamlet to come and sit upon, to talk and hear the truth, etc. This *ota* they have recently covered in with a tiled roof. They furnished the wood and did all the work, and I gave them seven rupees for tiles. This is my chapel, where I go to preach every Sabbath afternoon, and occasionally during the week. I have twenty-five or thirty hearers."

A few weeks later he sent a photograph (from which the cut opposite was prepared) and wrote: "This seven-rupee chapel is a simple, open shed, with a raised earth floor, at the end of the catechist's mud-walled house, and like it is covered with tiles. The catechist's house has an inclosure to the north and west, made of mud walls, about eight feet high. In this inclosure is a beautiful shade-tree — the Bitter Nimb — very common in India. This photograph, taken by our native artist, Mr. Narsoo, of this city, will give you a good idea of the whole thing and of my audience. My catechist, Vithaldas, is kneeling at my side, and, leaning over the *ota*, is singing a sweet hymn to the audience just at the moment the picture is taken. The money expended on this preaching-place was given me by the dear children in America, when I was there four years ago."

## A MODEL CHURCH.

THE agency employed in the work of foreign missions seems so utterly disproportionate to the object in view, that many minds can hardly admit the thought of the early or even the final success of the work. At times, results are so amazing as to be hardly credited. A missionary who has recently returned to Eastern Turkey was frankly told, by some of the members of one of our city churches, that they could not believe his report. A more just conception of the method of conducting the work might, sometimes, do much to relieve from such embarrassments, and to encourage to greater and more earnest effort. The method is one, too, of equal adaptation, in many respects, to the work at home; not only in new fields opening at the West and South, but in the older communities at the East.

A recent letter from Mr. H. N. Barnum, of Harpoot, favorably known in New England for his home-missionary labors before going to Eastern Turkey, presents most happily, not the theory simply, but the method in actual practice. Mr. Barnum had been on a visit, with Mr. Wheeler, to the Palu district and intervening villages, and he writes respecting the church at Palu, recently organized. (See Herald for April, page 127.)

"The church in *Palu* [a city 50 or 60 miles east of Harpoot], was organized three and a half months ago. It consists of twelve male and two female members. The congregation has grown from about 60 to 100. The pastor is a graduate of the Harpoot Seminary, from the last class, and is the youngest among us to assume that office, his age being not yet 25. He is intelligent, earnest, spiritually-minded, a hard worker, and successful in working his people. We have made many visits to Palu, but never before one so satisfactory as this. It seemed to me that this little church was worthy to be called a model. I am confident that I never saw a church and congregation anywhere so thoroughly marshaled and so earnestly at work. Yet they make no parade, no ostentatious display of what they are doing. Perhaps it may not be amiss to mention some of the departments of service, — some of them new and others which were originated some time before the organization of the church.

"1. *Eight unpaid female Bible-readers.* These have divided the city into four districts, and have assigned two of their number to each district. Every Wednesday forenoon they go out, two and two, to their respective districts, visiting, reading, and praying, and in most cases gathering the women from several houses together for a little prayer-meeting. At three o'clock in the afternoon they all return to the chapel, where they meet the other female members of the congregation and have a prayer-meeting. As soon as this meeting is through, and before the women separate, the other members of the congregation assemble for one of the general weekly prayer-meetings.

"2. *Family Schools.* Twelve of the Protestant women, without any wages, have opened their houses for the instruction of girls, almost exclusively from Armenian families. The number of pupils of each one ranges from 2 to 7, making an aggregate of nearly 50. There are almost no girls in the Protestant families, and this system was adopted three or four years ago, with the conviction that very few of those who are thus reached could be persuaded to go to a



regular Protestant school. Several of those who have been thus instructed have been married, and of this latter class, one in Palu and one in Temran are repeating the same favor, by teaching all the girls who are willing to come and study. Some of these faithful women have several children of their own, and are afflicted with poor health; but the hope of doing good causes them to persevere. Let it be remembered that only two of them are, as yet, connected with the church. Others are doubtless Christians, but they do not wish to enter the church without due preparation. It is supposed that 200 women and girls in Palu have learned to read. Nine years ago there was not one reader among them. *The residence of a missionary lady in Palu would probably stop all these efforts on the part of the native women.*

"3. *Special and systematic efforts* are made by the congregation at large, for personal conversation with those who are without, and especially to sell the Scriptures and other religious books. They properly regard God's own truth as the true seed to be sown, and they are sowing with an unsparing hand. The Bible Society of the congregation keeps a good supply of books constantly on hand, and yet some of the young men purchase, from the Society, books on their own account; and some of them devote a portion of every day, and others several days consecutively, to canvassing the shops and houses of the city.

"4. *The pastor has an evening school*—an interesting class of ten young men, whom he instructs one evening every week, in Arithmetic, Grammar, Composition, Moral Philosophy, and Exegesis, with the express condition that they are to use all that they acquire for the good of others. Several of them hope to come to the seminary, and the spirit with which they labor gives ground for the hope that they will do good.

"5. The church and congregation are fired with a great zeal to secure the evangelization of the large number of villages which have Palu as their center. We have done very little toward occupying these villages, because, from their distance, we could not give them the active superintendence which they need. Twenty-four men from the Palu congregation, only half of whom are church members, have formed an organization with special reference to the villages. They have taken under their care, for the present, eight villages, assigning three of their own number to each, who are to have special watch and care over it, to go out on the Sabbath, taking others with them, and to do all they can to secure the diffusion of the truth. From six to twelve of these 'lay preachers' are scattered among the villages every Sabbath. The pastor exercises an official superintendence over this corps of laborers. He makes frequent tours among the villages, where, by his admirable tact and earnest spirit, he is acquiring an extended influence. Every second Sabbath, for the present, he takes a portion of his congregation and goes to some new village, where a congregation is not yet gathered, and holds a meeting, so as to gain the attention of opposers and the indifferent. This pastor and people feel that the responsibility of evangelizing those villages rests upon them, and they have assumed it; asking from us, at present, the men and money for working them, but assuming the whole supervision and care themselves. They hope to raise up the necessary teachers and preachers from among themselves.

"The district which falls to the superintendence of this little church, of twelve male members, must be nearly as large as the State of Rhode Island. They

make no complaint that their pastor is absent and they are left without a preacher. In their zeal for the villages, the more he is away the better they are pleased. What an example is this to those 'who are at ease in Zion!' I could not help feeling, that were the cultivated, refined, strong American churches half as earnest as this little band, which is just emerging from gross superstition and is still very ignorant, we should hear the last of the 'neglected masses' and the 'unevangelized districts.' The Palu congregation also has a share in the 'foreign missionary work' of the 'Union,' by aiding to send the gospel to Koordistan.

"6. There is a church committee of seven members, who are divided into three companies, with ten Protestant families to each, and it is their duty to visit each family at least twice a year, for faithful, personal conversation and prayer. They make thorough work of it, having confidential conversation with the different members of the family, in case there are disturbing influences in the family, as is very common in this country, and by exhortation and prayer seeking to remove everything which hinders the conversion, or growth in grace, of those for whom they have this measure of spiritual oversight. Once a week the members of this committee meet with one of their own number, for consultation, and for their own spiritual improvement.

"Can you wonder that our hearts overflowed with joy, and with gratitude to God, at seeing such fruit of missionary labor?"

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## THE STEWARDSHIP.

THE Bishop of Oxford, some time since, made the remark, that it would have been a blessed thing for thousands of people in England to have been born in Calcutta, for then they would have had some chance of being brought within the means of grace, whereas in England they were entirely neglected. This led the Secretary of the London Missionary Society, Rev. Dr. Mullens, who had spent ten years in India, to draw a comparison between the religious privileges of London and Calcutta, in which he demonstated, after a careful exhibition of the evangelical agencies at work in the two places, 'that there is now exerted upon the unconverted population of London alone as large an amount of Christian influence as is expended by foreign missions upon all parts of the heathen world put together.'

There is ignorance and crime enough in London, and in all large cities in Protestant Christian lands, but what shall we say of their moral destitution in comparison with the cities of heathen lands—with the thousands of villages and cities in China, and India, and Africa, that have not yet seen the face of a Christian teacher?

In London, without reckoning the visitors among the poor and the tract-distributors, to be found in all the churches, 2,000 Sabbath-school teachers, 3,240 ragged-school teachers, 400 city missionaries, — employed by the City Missionary Society and by individual churches, — 100 readers and lay-agents, 230 Bible-women, and 120 missionary clergy find their chief work in the darkest parts of the city. More than 500 different charitable organizations, not for religious

purposes, strictly so called, but for the relief of physical necessities, — to lighten the burdens of the aged, to train the orphan, and help the widow, — spend annually nearly five millions of dollars in London alone, an amount equal to what all the evangelical Christians of all the world devote to foreign missions. And to this vast amount, a large sum must be added from private and individual charity.

Yet London is not an exceptional city in this regard. The development of all forms of home charities and home evangelical efforts, within the last twenty-five years, in Great Britain and in this country, is immense. It is one of the glories of the church in these later days, and is rich in promise for the future. The amount of money expended in the city of New York last year, for the social and moral elevation of its people, — for schools, for the various charities, and evangelical agencies, — was more than three times as much as was given by all Christian denominations in this most highly-favored Christian land to give the gospel, and the blessings that flow from it, to the entire unevangelized world! We raised not far from thirty millions of dollars last year for various Christian objects, and spent *ninety-five per cent.* of this on ourselves; and of the young men entering the ministry, quite as large a percentage remained at home. *Is this such a stewardship as God requires?*

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#### CONSTANTINOPLE AND NEW YORK.

In a letter dated February 18th, Mr. Herrick, of Constantinople, draws the following instructive comparison between that city and New York, in connection with "some account of the field and work there," and trials with which the missionaries meet, in their efforts to build up a spiritual church: —

"Let me attempt, though it has often been done, to give some idea of the spiritual atmosphere and spiritual soil where we are called to labor. For comparison with Constantinople take New York. The population is about the same in each; each is the commercial centre of a country of some thirty to thirty-five millions of people. You must, however, add Washington to New York to make it the political centre also.

"Now regard each as a field for evangelical Christian labor. First, consider the *obstacles*. Have you a heterogeneous population? So have we, to a far greater extent; and while the various population of New York assimilates, here it does not. Politically, religiously, and socially, men are here found in separate and hostile clans and camps. Have you Romish influences? So have we, and that too sustained directly by one of the most influential of embassies. Have you worldliness? We have it in a form far more engrossing, more universal, more sordid. Have you the vices which attend high civilization; *e. g.*, pride of knowledge, luxury, a false refinement, growing effeminacy among the rich and well-born? We have pride of knowledge without the knowledge; luxury and waste, of which the imperial establishments are the most bloated and appalling example, with no solid wealth — luxury and wealth of the few built upon the crying oppression and misery of the many. *Our* refinement is gaudy Paris, more grossly, cheaply, and meretriciously decorated.

"Have you a growing class of indolent, place-seeking, labor-hating parasites

in the community? We have such a class, already so large that it has no room to grow, — *venerable* mushrooms, represented, on the one hand, by the polite, gentlemanly hanger-on of great men, and on the other, by the swarm of dirty, lazy, beggarly idlers that throng around any door where they may hope for a piece of bread earned by the sweat of other brows than their own.

“Has New York political scheming? Add Albany and Washington to New York, throw the ‘Eastern question’ into the seething caldron; take out all but the fewest grains of patriotism, moral principle, and the fear of God; *lose* conscience out of the life of the masses; and you have the political atmosphere and influence of Constantinople. Have you materialism in philosophy, liberalism in religion, and both culminating in indifferentism? We have a materialism more gross and unintelligent, and an indifferentism more hopeless, because enslaved to a cringing fear which governs the outward conduct, and masked under the *profession* of a state or national faith.

“Now for the forces enlisted in behalf of truth and righteousness. What have you in New York? Of evangelical churches how many? Of Bible, Missionary, and other Christian societies, how many? How many Christian hospitals, asylums, homes? How much of lay activity — Sabbath-schools, union prayer-meetings, city-mission enterprises? And with all these, do Christian men feel that the cause of Christ, of faith, and a pure gospel, is very near its hour of victory in New York? Is any man ready to crown or be crowned with laurel yet? Now look at Constantinople. For the *native* population, there has been erected but one church or chapel. There are some six or eight places, ‘where prayer is wont to be made,’ in private houses or school-houses. There are some five feeble, very feeble, churches, well-nigh choked and smothered by the deadly moral miasma of the Sodom in which they live.”

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## SPECIAL DIFFICULTIES AT CONSTANTINOPLE.

BY REV. G. W. WOOD, D. D.

THE last sentence of another article in this number of the Herald — “Constantinople and New York” — alludes to a ground of discouragement in that city more trying than any other. The pulse of spiritual life beats with exceeding feebleness in the evangelical community; and the state of things now is too much as it was when, in a letter from there published in the Herald of May, 1864, it was said: “There is much to pain the heart in the present aspect of the cause of evangelical Protestantism in this city and vicinity, as compared with that of fifteen or twenty years ago. Then its native adherents, though fewer in number, and amid obloquy and persecution, were full of zeal for the conversion of souls. Some indeed had a too strong disposition for controversy on minor points, being more ready to denounce the priesthood and errors of the Oriental and Romish churches than to dwell on the spiritual themes of the gospel; but a large portion of them showed a warm interest in making known the way of salvation, and persuading men to walk therein. Now, unhappily, we see but little of this. Instead of taking out their New Testament, and calling attention to its teachings on all proper occasions, as they

did then, their conversation is on worldly things, and the spirit of worldliness seems to fill their hearts. Then, their confidence in their missionary teachers, and their attachment to them, were unbounded. Now, many are full of distrust, and there is among them a readiness to take offense, which is deplorable. We have reason to believe, that among a large proportion of them, far more of thought and conversation is occupied with the alleged mistakes and faults of missionaries than with topics which minister to spiritual profit."

This unhappy spiritual condition has been accompanied with internal dissensions in the Protestant civil, or political, organization. A growing sentiment, also, in favor of not weakening the Armenian nationality by withdrawing from it those who become Protestant in their belief, has helped to hinder the increase of the Protestant *body*, though Protestant *principles* have made progress among the people. An outpouring of the Holy Spirit would doubtless find much seed ready to germinate, and would remove difficulties which nothing else can ever overcome.

Some favorable changes seem to have taken place. Controversies, which agitated the churches, have measurably died out; and prominent men, once greatly embittered against the missionaries, are now in friendly relations with them. But a new strife has sprung up in the Vlanga or Yeni Kapoo Church. Its pastor, some months ago, left his post of labor to come to America, to promote a scheme of emigration of Armenian Protestants to this country. The place of worship used by the congregation being a chapel in a house owned by the American Board, and furnished, without charge, by the mission, the conduct of the services fell into the care of the missionaries. We learn from statements in different letters, not intended for publication, that it being known that the missionaries desired some native preacher to be invited by the church to supply the pulpit, a movement was started to procure a man whose ministerial history has been one of failures, and to whom the missionaries had resolved they could no longer give pecuniary aid. The leaders of this movement were two wily, unscrupulous men, who make it their business to stir up opposition to the missionaries. A meeting was convened, attended by only a small part of the church, in which, as if the church were without a pastor, this candidate was elected pastor. The missionaries declining to pay three fourths of his salary, as desired, a second meeting was called privately, omitting a notice to certain members whose dissent was apprehended; and by artful and essentially false representations, a vote was obtained to notify the missionaries that their services were no longer wished, and the church would fill the pulpit without their assistance. Under the circumstances, the missionaries felt obliged to retain the control of the property of the Board in their own hands, and requested a meeting of the church for conference with them. The conduct of the preacher claiming to be pastor elect, and his friends, when they saw that in this full meeting (every member having been invited), the majority was likely to be against them, became so violent and irregular that Dr. Riggs, and Messrs. Herrick and Baldwin, who were present, felt obliged to withdraw; and the assembly broke up in disorder. In the sequel, a paper was signed by a majority of the church, stating their wish to work in harmony with the missionaries, and declaring against the call to the preacher above referred to; but the other party manifested no disposition to yield.

Thus the matter stood at the date of the latest information received. Our brethren in Constantinople encounter peculiar and sore trials, and specially need the sympathy and prayers of God's people. Let not their case, and the cause which they serve in the great capital of the East, be forgotten at the Mercy-seat.

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### FINANCIAL ENCOURAGEMENT.

THE Herald for April announced a deficiency in the receipts of the Board, for the first half of the financial year, up to March 1st, of \$33,051, as compared even with the previous year, when so much effort was called for before the year closed, to prevent a serious debt. At the close of March, the receipts had still been near \$27,000 less than at that time in 1868. It is very pleasant to notice now, that for the month of April receipts were \$16,536 more than in April of last year, leaving the deficiency, as compared with 1868, reduced now to \$10,247. If the friends of the Board will be encouraged by this to still better things in the future, all may yet be well. But they will bear in mind, that the appropriations for the year amount to \$547,500, and that the receipts, *for eight months* have been only \$250,911.92, leaving nearly \$300,000 to be secured in the remaining *four months* — \$75,000 per month upon the average. Can this large sum be raised? The past history of the Board shows that it *may* be; but, obviously, the most vigorous effort will still be needed. Will the pastors, and the churches, put forth this effort, for the Master's sake?

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### MISSIONS OF THE BOARD.

#### Sandwich Islands Mission.

MR. LYONS, of Waimea, Hawaii, in a letter dated January 15, 1869, reviewing the previous year, mentions various matters of interest, pleasant or otherwise, in connection with the work at the Islands. A few brief extracts will be presented here.

#### NATIVE PASTORS.

"There has been an encouraging increase of Hawaiian pastors. While one has fallen and another proved incompetent to take the care of his church, there have been several ordinations and installations of Hawaiians, who are all doing well; laboring faithfully, and it is hoped successfully, in the Lord's vineyard. The introduction of natives into the ministry and pastoral office, during the last four years, has been truly wonderful, and calls for loudest thanksgivings to God, and should make the American churches feel that

they have not contributed in vain for the support of missions on the Hawaiian Islands."

#### DISTILLERIES.

"A great increase of rum distilleries, especially in Waimea district, must be noticed. Before my arrival here, in 1832, small distilleries had been numerous, but the chiefs had put them down. There had been an occasional and partial revival of them after their destruction, but during the last year they had become quite numerous and threatened to demoralize and destroy the whole community. The district judge and some of the police helped on the work of destruction, by joining in and getting as drunk as any of the lowest classes. The central government finally took hold of the matter in earnest, and determined to put an end to the distilling business. The drunken judge was requested to resign, and another man appointed in his place; the distillers

were taken up, tried, and heavily fined; though most of them have appealed to trial by jury, to come off next May. This has produced a temporary cessation, at least, of distilling."

#### DEATH OF A NOBLE FRIEND.

"The death of the President of the Board of Education, his Excellency M. Kekuanooa, ex-Governor of Oahu, the father of two Kamehamehas, is among the sad events of the past year. The whole nation mourns his loss. The missionaries, in particular, mourn that this pillar of the church, this staunch friend and supporter of the missionaries, from the beginning to the close of his life, has fallen. Few are the chiefs who remain — none of like stamp. May the king lay the affliction to heart, and be a better man — a better king for it"

#### THE CHINESE EVANGELIST.

Mr. Gulick wrote from Honolulu, February 16, noticing the labors of the Chinese preacher, of whom some account was published in the Herald for February last.

"Our Chinese missionary, Aheong, has been spending six months among his countrymen on Hawaii and Maui, and will now spend as many more months on Oahu and Kauai. He came here as a coolie, twelve or more years ago, but was of the educated class, and soon won the esteem and confidence of his employers. He has learned the English and Hawaiian languages, the latter of which he uses with great power; and it was through this that he came to a knowledge of the truth. He is a very attractive speaker in any of the languages he uses. Last Sabbath evening, nearly sixty of his countrymen assembled in one of our city churches, to hear him speak for Christ. Meantime, some earnest Methodist friends have opened a free evening school for the Chinese in this place. Thus are the heathen, brought to us from China, being cared for. Aheong thinks there are three other Chinamen, besides himself, who have really embraced Christ."

The *Morning Star* was expected to sail about the 4th of March, on her annual voyage to the Marquesas Islands. Rev. J. F. Pogue was to go as delegate from

the Hawaiian Board, to visit the Marquesas mission.

#### Madura Mission — Southern India.

THE report of this mission, for 1868, shows an addition of 96 members to the churches, by profession, during the year, and a present membership of 1,322 in good standing. There are 170 "village congregations," embracing in all 6,665 persons, with an average attendance upon Sabbath services of 4,420; 88 common schools with 1,743 pupils, besides 74 male and 83 female pupils in boarding-schools. There are reported as having been engaged more or less in the itinerating work, 11 missionaries (for a total of 135 days), and 89 helpers (811 days). The number of "itineracies" was 18; "encampments," 82; villages visited, 1,741; hearers addressed, 85,200.

#### TITHES AND BENEVOLENCE.

The report is made up mostly of extracts from the station reports of the several missionaries, and many of the more important incidents have already appeared in the Herald, but a few extracts will be given here: "We are thankful to report a net gain of 348 to our adherents, and of 72 to the number of communicants. But still greater advance has been made in the contributions to our various benevolent objects. Though the great majority of our Christian people are of the poor, they have contributed during the year 1,926 rupees (\$963), not including what has been paid in fees to the Widow's Aid Society, or to the seminary and boarding-schools. What has been done in the way of inducing our people to adopt the plan of giving a tenth of their income, and with what success, is stated in the different station reports. This seems to be a most hopeful movement, and will, if adhered to, go far towards solving the problem of self-support."

Different missionaries speak with much interest of movements in this direction among the people, the helpers leading prominently in the good work. Mr. Chester, of Dindigul station, remarks: "Ever

since the Missionary Herald for October, 1868, reached Dindigul, the native pastor, the catechists, and I, have been busy in our congregations, preaching over the sermon of 'Blind Hohannes,' of the Eastern Turkey mission, with much hope of securing the most favorable results. Some congregations have already promised to give one tenth in the future, and to begin with the new year. If this is done, I hope to have two new native pastors in the Dindigul station ere long. I shall watch the matter with the greatest interest."

Mr. Capron, of Mana Madura, reports: "We have acted [in the past] as if we were trying to teach the people that while it is better for *us* to give than to receive, it is better for *them* to receive than to give. But happily, when we had become perplexed, and were grieving over a reversal of the moral locomotive, the principle of giving a tenth was introduced, and is already giving a start in the right direction. To the credit of our helpers, the principle is generally accepted by them with cheerfulness, and it is already making headway among the people. In the village of Sétúr, the six or eight Christian families came together about three months before the end of 1867, and bound themselves by a promise that, whatever their harvest, they would give one tenth to the Lord. They have entered upon the cultivation of the present season with the same purpose as the last; and a second year will perhaps give this Bible practice the force of custom. I wait to see how a better general harvest will affect these good purposes, but it is interesting to observe with what readiness the plan has been accepted, and good promises made."

The Madura Native Evangelical Society received 805 rupees during the year — 240 rupees more than in the previous year — and made grants-in-aid to four churches.

#### NATIVE PASTORATE.

Mr. Noyes, of Kambam, in his report, notices the sad fall of one pastor, the persevering labor, under difficulties, of another, and states: "There are two difficulties with which we have had to contend in respect to the native pastorate.

One has been the lack of suitable men, prepared by education, and at the same time rich in faith and Christian experience, having such a desire for the pastoral work as to induce them to submit to self-denial and sacrifice for the sake of it. Another obstacle, no less formidable, has been indifference on the part of the churches, which, satisfied with the catechists placed over them, whose services they could have without pay, and preferring to receive the sacraments from the missionary, have had no special desire for native pastors, and could not be induced to assume any considerable part of a pastor's support. There is a prospect that this latter difficulty may soon be overcome, and that the people will be ready for pastors as soon as suitable men can be obtained."

The pastor of the new church organized at Madura within the year, noticing religious services, says: "Every morning, at six, we have a short prayer-meeting, every Wednesday evening, a regular religious service, and every Thursday afternoon, a meeting with the women, for Bible instruction and prayer. Our morning service on Sunday, held at eight o'clock, is well attended, not only by our own people but by quite a number of transient hearers and native Christians from other missions, who happen to be spending the Sabbath in Madura. In the afternoon, our meeting partakes of the nature both of a Sabbath-school and conference meeting."

#### PROGRESS.

The following passages may serve to indicate, in some measure, the present aspect of the common mind in India with reference to religious truth, and the prospect of success in the missionary work. Mr. Taylor, of Mandapasalie, having visited the United States, remarks: "As I commence my work again, after an absence of three years, and after twenty years of previous labor, I cannot but review the course in the past, and look closely into its bearings on both immediate results and ultimate success. In this review I do certainly find much to encourage. Many death-bed scenes of native converts have illustrated the triumph of



grace, and there are those now living, who show in their lives that they have been born again and are laying up treasure in heaven. These are the joy of the missionary. There are others who hear the word, and thus come under its vivifying power, respecting a portion of whom, at least, we may hope that they will be savingly partakers of its benefits. Then there is the great mass of people, outside, who are not entirely uninfluenced by the truth. Every truly convicted congregation is a moral light-house among the heathen around, and every individual in these congregations, who feels in his heart the saving power of the gospel, is a manifestation of divine influence of which heathenism knows nothing. The poorest, and by men the most despised individual, who can speak from his own experience a word for the Saviour, is one of the instruments God has chosen to bring to naught the power of the enemy. But I see defects."

Mr. White, of Pulney, noticing the labors of catechists, states: "It is gratifying to observe, that in many places the heathen listen more willingly than formerly, and very often their questions show that they are interested in what they hear. As we observe the multitudes which gather at the great heathen festivals, and see with what devotion they worship the almost shapeless stones which in such numbers are set up here as idols, we can hardly see that the power of heathenism is lessening, or that a decrease in the number of idolaters is at all perceptible. Still, the truth has made progress. We find many who admit the folly of idolatry; as we go among the people, we find here and there a community of people who (though they make excuse when asked to become Christians) say, with apparent honesty, that they no longer worship idols, only the one true God. It is not an intelligent worship, yet such people are more easily instructed, and such expressions show that God is preparing the way for us."

The report from the Madura station quotes Mr. Hazen as saying, with reference to instruction given by him: "In teaching the Bible, in the 'Christian Anglo-Vernacular School,' to a class of high caste boys, no one seemed to fear that

more than any other text-book. They care not from what book they learn, provided they acquire a knowledge of English. The boys were always ready to listen to the exposition of the Scriptures, and quickly saw the difference between the pure and holy principles of the Christian religion and the corrupt doctrines of heathenism. They would often point out to each other, before me, the inconsistencies of idolatry. Some of them are intellectually convinced; but their surroundings 'choke the word.'"

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#### Mahratta Missions—Western India.

MR. ABBOTT, of Satara—about to leave the field for the United States—wrote from Mahabulishwar, February 18: "In December I had the pleasure of receiving five persons to the church on profession, and again, on the 31st of January, I received five more, and the same day baptized six children. It was very pleasant thus to close my labors in Satara. In the afternoon we had the season of communion, and it was a precious season, Mr. Wood taking a part in the exercises. Before we left Satara, the Christians and others got up an entertainment for us, and we could not but feel thankful to the Lord for the many kind things that were said that evening. I feel very much attached to that little church."

Mr. Bruce sends the statistics of the mission for 1868, by which it appears that the churches now number 656 members. He writes: "The number of persons—58—received on profession of faith during the year is much larger than we expected, and we feel encouraged in view of this fact. If the statistics entered more into details, I think it would be found that a large proportion of those received were from our *schools*, which is an interesting comment upon the usefulness of our educational department."

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#### Central Turkey Missions.

##### THE THEOLOGICAL SCHOOL AT MARASH.

THE following account, by Mr. Trowbridge, of the examination of the school at

Marash, in January last, is of great interest. The whole number of students during the previous term, of eight months, had been 36. The instruction had been mostly in branches preparatory to the theological course. Thirteen of the pupils had been in the school two years, the others entered in June, 1868. Mr. Trowbridge writes: "The examination was held in the large First Church. It began at 9 o'clock on Wednesday A. M. and closed at 4 P. M. on Thursday. The Pasha and many of the government officials, the principal men of the Armenian and Catholic communities, the American consular agent, and many others were present, by invitation. The audience was very large, filling the lower part of the church and the broad galleries on the three sides. The average attendance was not less than one thousand, and on the afternoon of the first day there were probably one thousand five hundred persons present. Good order was observed throughout, and the greatest interest was manifested by all present in the exercises. Several good compositions were read by the students, of course original, which added much to the interest of the occasion. One, on *The Influence of Schools*, and another on *The Heat of the Sun*, would do credit to any institution of learning in America. As I came here only in October, and have not had very much to do with the instruction of the students, I can speak of the examination without being charged with praising my own work. The students did nobly. They were self-possessed, modest, yet not over-bashful, and evidently well posted in the studies they had gone over. Of course there were some who failed, but this is true at examinations in the best colleges in America."

#### ASTRONOMY—THE NATIVE TEACHER.

"The examination in Astronomy, for more than an hour, on Thursday P. M., was one of the best I ever witnessed. Baron Alexan, the native teacher, has done most of the teaching, and he has been very thorough, and certainly deserves great credit. He is an earnest student himself, is enthusiastic in his work, a modest, devoted Christian, and has the unbounded

confidence and love of the students. It was a sight to look in upon when he was examining the first class in Natural Philosophy, and the eyes of 1,500 persons were fixed upon him as he successfully performed a few simple experiments in illustration of what the students had said."

#### PROGRESS.

"And then to reflect that only fifteen or sixteen years ago native helpers were stoned out of Marash; that the number of enlightened men here was then very small, while now there are two self-supporting churches, containing 500 members; that these churches, out of deep poverty, contributed last year over \$1,300 in gold for the support of the gospel; that now there is perfect harmony and a spirit of earnest consecration to Christ's work in these churches! As I looked upon Alexan, the class, and the great audience, I could not help saying to myself, 'What a nice thing it would be if the Secretaries of the Board, and the Prudential Committee, or some of the faithful pastors in America who love the missionary work, or some of the devoted women at home who bear us up to the throne of grace in their prayers, could only look in and see this sight. Would they not rejoice, and say,—'Surely our prayers are had in remembrance before God'?'"

#### PASTOR MURAD'S ADDRESS.

"Similar thoughts were stirring in the heart of Pastor Murad, of the First Church, and at the close of the examination he rose and said: 'I have not risen to make a formal address. I would not mar the pleasant impression that has been made on all our minds by what we have seen and heard during the past two days. My object in rising is to express, on behalf of the churches of Marash and of all Central Turkey, the profound gratitude we feel to the Christians of America, for the many blessings we have received from them through the American Board; and especially to thank them for the establishment of this school.' I cannot attempt to give you the rest of his touching speech. His own heart was full, and every word he said touched the right spot in every heart

present. The occasion was fitted to make him eloquent, and he was eloquent. He closed his remarks with a well-deserved and graceful tribute to the native teacher, Baron Alexan. The whole thing has been a success, and has made a deep impression on the community. The common remark to-day is, — ‘There never has been anything before in Marash like this examination.’

“The students are now scattering for their winter’s work. They go out full of enthusiasm, and looking to Christ, their elder brother, for aid.”

#### PROSPERITY AT OORFA.

On the 1st of January last, during a visit of some weeks at Oorfa (where a native preacher has been laboring, with no resident missionary of late), Mr. Powers wrote, from that place: “Baron Thomas has been abundant in labors, and has secured the love and confidence, I believe, of every man in the community. His wife, too, has proved a valuable helper to her husband in his pastoral work, mingling freely with the families of Protestants and Armenians, and being cordially received wherever she goes. Old party feelings seem to be in great measure forgotten, and all vie with each other in the exchange of kindly feelings and offices. On Sabbath, the 3d instant — the first Sabbath of the year — after a preaching service in the morning, thirteen of the sixteen persons propounded in the summer were received to the fellowship of the church. At noon the monthly concert of prayer was observed, and several children were baptized. In the afternoon the Lord’s supper was administered. The house was crowded almost to suffocation, some women being obliged to sit on the knees of others. This public administration of the ordinance here is producing the happiest effect. Several Armenian women, who were present on this occasion, have since said to Baron Thomas’ wife: ‘We formerly despised you Protestants; we said you had no Lord’s supper; but we have now seen with our eyes and we have changed our minds. We believe the truth is with you.’

“Protestantism is making a very strong and favorable impression on the minds of

the Armenians in this city. This is not a new thing; it was so a year ago; but the impression is becoming more deep and extensive. Only last week an Armenian said to one of the Protestants, in Oriental hyperbole: ‘There are 2,000 persons among the Armenians who are ready to go over to the Protestants if they only had a church large enough to accommodate them.’”

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#### Western Turkey Mission.

##### A LARGE FIELD INADEQUATELY WORKED.

THE following extract from a letter from Mr. Richardson, dated Broosa, February 18, 1869, forcibly presents the insufficiency of missionary strength in one field, which is but a sample of many:—

“Did you ever find time, with map before you, to realize the extent of this Broosa field, and the utter inadequacy of our present efforts for its supply? Suppose you take the next Cunarder and come over and see it with your own eyes. You can easily reach Constantinople in season for the annual meeting of the mission; and then, mounting our horses and taking the track of Alexander, we may ride first from the Granicus to the Halys, then tour, with Paul, through the cities of Galatia, then return through another series of towns, between Mysia and Bithynia, to Troas; and then again, starting from Nicomedia and Nice, we may traverse the old Damascus road and its succession of ‘important centers,’ as far as Konia (Iconium). Not to count the villages, some of which have a population of four and five thousand, we shall have visited some forty ‘no mean’ cities. When back again to ‘the station,’ we may ask, ‘What did you find in this field, full as large as the Middle States of America?’ The answer will be, ‘Eight churches, semi-organized, two actual pastors, and less than a score of other evangelical laborers, of various grades.’ ‘How many new churches did you organize on your tour?’ ‘None, though there were a number of places where we might have done so, but we had no “elders” suitable to ordain over them.’ ‘How many preachers and teachers did

you leave to follow up the impressions made by your preaching?' 'None; for we had none to give them.'

"But you may say, 'What is the use of your touring about from year to year, and riding again and again from John O'Groats to Land's End, and never gathering a permanent congregation, leaving a preacher, or organizing a church?' We like to hear you ask that question. Suppose you put it to the Committee, when you return to Boston. 'But have you been doing nothing to bring forward laborers for this great harvest?' 'Yes, of late we have had a "station class"; and this year we have \$140 aid for five students for seven months!' We might continue the dialogue, but this is enough for a sample of what the rest might be."

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A letter from Mr. Smith, of Marsovan (from which extracts would be given here but for the want of room), notices "growing interest in religious things" at that station, "ever since the week of prayer"; and encouragement at several out-stations.

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### Syria Mission.

#### A MOVEMENT AMONG MARONITES.

NOT much in the way, at least, of immediate good result, is to be expected, probably, from a movement of which Mr. H. H. Jessup gives a pretty full account in a letter written in February last. Still, the narrative is one of much interest, and deserves a place in the Herald as illustrating characteristics of the people in Syria, and the nature of the work to which missionaries are called in that field. Future developments, also, may be such as to invest this record of the early movement with importance.

On the 12th of February last Mr. Jessup wrote from Beirut: "I am hourly expecting to leave for a mountain village in the heart of the Maronite papal region, where sixty families have declared themselves Protestants. It is a singular movement, but while the door is open we shall enter in." On the 18th he wrote again:

"On Saturday last, February 13, I left Beirut for *Mezraat Yeshua*, and remained three days, leaving Ishoc, the colporter, to preach to the people, after my departure. As the case of this village is a characteristic one, resembling many others, indeed almost all others in the history of the mission work in Syria, I will enter somewhat into particulars.

*Becoming Protestants.* "About the 1st of January, 1869, four men called on Dr. Thomson, in Beirut, declaring themselves Protestants, and stating that half of their village, *Mezraat Yeshua* (village of Joshua), sympathized with them. They were of the Maronite sect, bigoted papists, brought up in stolid ignorance, knowing almost nothing of their own religion, and absolutely nothing of evangelical gospel religion; yet they had become Protestants, and wished a preacher and teacher! The case looked suspicious. They went away and came again, and then the third time. We conversed with them, telling them plainly that their stories did not agree together, and we had little confidence in them. Finally they told the whole state of the case.

*A Feud.* "There was a deadly feud in the village. Eighteen months ago, one of the men, Antone, came to Beirut and bought a book,—'Isaac Bird's Thirteen Epistles.' He and another man read it. The other man was a Shidiak, in training for the Maronite priesthood. Their reading of the book put them both under the wrath and curse of the Bishop, Yusef Jajah, a man of almost supreme, despotic power in that part of Lebanon. This Bishop is one of the most wily, unprincipled men in the mountains. By his intrigues and tyranny he has amassed immense wealth, has built a palace and a silk-reeling factory, and even the Patriarch stands in awe of him. His people are kept in utter darkness and ignorance.

The family of these two men, the house of *Mukaiyer*, took their part; the other leading family, the house of Joshua, took sides with the Bishop. Each family having a priest, the priests were drawn into the quarrel, but the Bishop finally brought the

Mukaiyer priest into subjection to his own views. The Mukaiyer family then separated in toto from the Maronite Church, and for a year and a half never entered its walls. Their own priest withdrew to the monastery of St. Isaiah. In September, 1868, a large body of the Joshua party attacked thirteen of the Mukaiyers, mortally wounding one, and badly bruising twelve. The case was tried, and Franco Pasha, Governor of Lebanon, fined the Joshuaites thirteen thousand piasters (about \$520 gold), as the price of blood. This seemed to intensify the alienation between the parties. The Mukaiyers, having been taunted as Protestants for a year, abused by the Bishop, and one of their house murdered, now determined to become Protestants, in fact. Not that they knew what Protestantism was. Antone can read, and he understood the case; his intellect and judgment were convinced. The rest followed in his wake.

*Calling for a Protestant Preacher.*

“When they came to ask me to go up and preach to them, I saw that their ideas of the gospel were utterly rude and indefinite. They seemed determined to *have* Protestantism, whatever it might be. Not one of them had any conception of spiritual religion, but they threw wide open the door, and invited us to enter in. ‘Here,’ said one of them, ‘are three hundred souls, men, women, and children ready to accept your religion. We are Protestants. Come and tell us what that means. Tell us how to pray, and how to live, and what to do. Give us a teacher. We have done with the priests and bishops. We want our village of Yeshua (Joshua) to become the village of Yesua (Jesus).’

*Mr. Jessup goes.* “The opportunity was too good to be lost. There is not a Protestant in that part of Lebanon. It is the citadel of Maronite power, and no Protestant missionary had ever yet been able to preach a sermon there. So I determined to go at all hazards. The day was perfect — a cloudless sky, balmy, soft air, and the magnificent scenery, made everything look bright. The fields fairly glowed with wild-flowers,

and the almond-trees gleamed like snowy domes in the sun. How beautiful an emblem of the hoary head of old age! And I could not help thinking, how many blossoms there are now, but how little fruit may appear when the almond crop is gathered. Thus it may prove in the village to which I am going!

*Incidents on the way.* “After following the sea-shore, northward, to Nahr Antal-yas, an hour this side of Dog River, we turned to the right and ascended the mountain. My companion was the trusty native preacher, Ishoc Shemmāā, whose father and grandfather were formerly highway robbers in Hums. He is a man of simple piety and great zeal. As we crossed the river, a stranger called to us from the khan near by, — ‘Take the upper road!’ We asked a farmer in the field hard by, whether we were on the road to Mezraat Yeshua, and he directed us. Soon after, the stranger joined us. Ishoc asked him how he knew we were going to Mezraat Yeshua? Said he, ‘I am from that village and will walk before you.’ I soon heard him ask a lad the way to Mezraat, and remarked, ‘If the blind lead the blind, both will fall into the ditch.’ He replied, very boldly, that he was from that region, but had not been on *this part* of the road.

*A Jesuit Spy.* “After a quarter of an hour, two of the brethren from Mezraat met us and escorted us to the town. The people received us with great cordiality, and came crowding in from every direction. The stranger professed to be a Protestant, and said he had come to sit at my feet and be instructed. At dinner time, when chickens, eggs, and rice were provided for food, he withdrew to the next room and ate olives and bread, as he was keeping the Maronite Lent. This satisfied the brethren that he was a deceiver, and it soon appeared that he had come from the Jesuits in Beirut, ‘to spy out our liberty which we have in Christ Jesus,’ as did the Jews in Paul’s day. On Sunday morning, finding him still in the house, I summarily dismissed him, as his presence was becoming very obnoxious to the brethren.

ren. He went to the house of one of the Joshua family and reported that we were conducting the most satanic orgies, and even eating meat in Lent! Whereupon he was feasted on wine and figs and honey. During that Saturday evening he probably heard more gospel truth than ever before in his life.

*Eager Hearers, but rude.* "I found the men, women, and children all eager to hear the Word. They had always been taught by their priests that Protestants have no religion at all, that they are worse than the Moslems, and that they are in communication with the devil.

"As they had now become Protestants, they were very anxious to know whether they had any religion or not. At sunset they began to assemble. A huge fire was built in the middle of the low, long room, and the thick smoke, mingled with the smoke of pipes and cigars, soon filled the house so that I could hardly see my hand before my face. Tears came unbidden. With the aid of a small, smoking kerosene lamp, I succeeded in reading a chapter or two in the Arabic Testament, which I expounded in the most simple and familiar manner possible. Formal preaching would have been of little use. Every few minutes I paused to give them time to ask questions. The children were running about, new comers entering and saluting all present, and oftentimes half a dozen asking questions at once.

*Ignorance.* "Out of the sixty or seventy men in the Protestant movement, only six or eight can read. One man asked, 'How do you pray?' I read him the Lord's prayer, and told him to listen when prayer was offered. After the prayer, a woman said, 'You don't pray to the Virgin or the saints; are we to have no Virgin Mary hereafter?' I said, 'Do you know where Mary is now?' She said, 'In heaven.' 'Is she God?' 'No.' 'Ought we to worship the Creator or the creature?' 'The Creator.' 'Is she the Creator?' 'No.' 'Then judge for yourself. Mary is now, in heaven, praising Christ, in perfect felicity. She is not here, and cannot hear prayers offered to

her.' Another woman asked, 'What shall we do with our charms, and crosses, and relics, and pictures?' I told her that if she accepted Christ as her Saviour, and he was omnipotent, she would not need charms and relics to protect her. I then told them all, that after they had heard the gospel explained to them a few weeks, I would leave it to them to decide whether to wear charms or not. They then asked for a summary of our doctrines, and instruction as to how to keep the Sabbath.

"Our evening service continued until ten o'clock. The old women gave remarkable attention, and several of the girls expressed a desire to learn to read. The smoke was very painful to my eyes, but I thought little of pain, with such an interested audience. On Sunday we held meetings all day. Many questions were asked. During the day men came from five of the neighboring villages, to hear the preaching, and 'see how the new religion worked.'

"The unseemly conduct of the Maronite Bishop has alienated multitudes of the people, and they are now watching to see how the Mezraat Protestants hold out, intending, if practicable, to follow them. The motive, of course, is worldly, but God can overrule even the wrath of man to praise him. A young Maronite monk stopped, in passing, to listen to the preaching. I asked him if he could read. He tossed his head in a significant negative, and then said he was only *one of the working brethren*; that he ploughed, and the others prayed.

*Monasteries.* "There are two thousand monks, and nearly a hundred monasteries, within fifty miles, along the Lebanon range. Twelve monasteries and one nunnery are in sight from this village. Two of the former have singular names. One is Deir es Sairde Tameesh, or the Convent of our Lady Artemis, that is, our Lady Diana, one of the Syrian names of the Virgin Mary. There was formerly a stone image of Diana on the mountain-side, and the monks adopted the Arabic name *Artamees* as the name of their convent, modifying the name in Syriac to Tameesh. The convent stands in the

place of the image, and the Virgin Mary bears the name of Diana. Higher up is the Convent of *Bellona*, where was once an image of *Bellona*, sister of Mars, the goddess of war. She is reputed a saint by the people, and offerings are made at her shrine in the convent. In yonder convent of *Mar Elias*, north of the Dog River, are a large number of Syrian nuns, one of whom, daughter of one of the higher families, was forcibly confined there, and is now gradually pining away, and will probably ere long find her release in death.

*Poverty of the People.* "These monasteries have appropriated the best landed estates in Lebanon. The fine fountains, the rich gardens of olives, figs, and mulberry, and the best arable land, belong to them, while in many places the people are only tenants at will of the monks. This renders the introduction of the gospel among them next to impossible, for the moment a man accepts the truth, he is turned out of house and home.

"In *Mezraat Yeshua* the case is different. The people all own their houses and lands in fee simple, and are more independent, but, like the majority of the Syrian people, they are *all in debt*. It is a universal custom to borrow money at one or two per cent. a month, and pay when the crops come in. If the crops fail, the farmer renews his note, or pays in land or stock. Thus the *Shylocks* of the cities are gradually getting hold of the property of the mountaineers. When the persecution begins, it will come in the way of demanding immediate payment of all outstanding notes, even before the silk harvest. I greatly doubt whether half of the sixty families will be able to stand the storm.

"During the day, on Sunday, some men of the *Yeshua* party 'tied the road' leading north of the village, and threatened to shoot any one going to pray with the *Angliz*, or Protestants. The word was brought while we were assembled for worship, and there was great commotion, but we were soon able to continue the exercises.

*Wine Drinking.* "The great besetting,  
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sin of the village is *wine drinking*. In every house there are several huge earthen jars filled with wine, and they drink it daily. Several men of the village have become drunkards. At every meal wine was brought, and almost forced upon us, but we refused to touch it. We read to them *Prov. xx. 1*; *Prov. xxiii. 29-31*; *Isaiah xxviii. 7*; *Prov. xxiii. 20*; and *Hab. ii. 15*.

"They admitted that wine was intoxicating, and that their village had a bad reputation for drunkenness. The women seemed delighted at the thought of giving up wine drinking, and one said: 'Your words about the Virgin Mary were hard to bear, but if the men will give up wine, we can give up the Virgin.' This part of Lebanon is famous for its vineyards and wine, and the people are more given to excessive drinking than those of any district I have known. If they will not give up this habit for the sake of the gospel, I shall have little hope.

*Love of Money.* "The villagers represent, in character and habits, the great mass of Syrian society. The god of the people is the piastre; *money* the great topic of conversation. You may listen to their talk for hours, and in more than ninety cases out of every hundred, the subject will be *money*.

"While I was in the village, many came to me and asked if I would build a school and a hospital for them? One asked whether, in case he could not pay his debts, I would loan him the money to do it? Another, whether I would give him employment, in case he should suffer loss by following my religion? Another offered to preach and itinerate, as *Ishoc* does, if I would ordain him and pay him a large salary.

*Persecution commenced.* "On leaving for Beirut, a company of men and women met to bid me farewell. They were evidently in great trepidation. The vial of the Bishop's wrath had begun to be poured out. The greater excommunication had been read in all the Maronite villages against the *Mezraat* Protestants. One of the more intelligent of the women said

‘Do not expect these poor ignorant people to stand the storm. It is coming already.’ I left Ishoc, the colporter, to preach, charging him to comfort and encourage them and keep us informed of the state of things. One of the young men took my baggage to Beirut, and refused to take any payment. Yet I have little expectation that the people can hold out.

“Saturday, February 20. The almond blossoms have begun to fall. A tempest from the southwest is scattering the white flowers in the dust. . . . The *Mezraat* blossoms, too, will, I fear, bring little fruit this season. Last night, between eight and nine o’clock, Ishoc, the native preacher, appeared, bringing all the books and baggage I had left in the village. Two stout muleteers, sent by the Bishop, brought him down post haste, free of charge. The story is a short one. From the time I left the village, the storm increased. Priests and sheiks poured in from the surrounding villages, threatening the poor people with vengeance if they did not return to the Maronite fold. ‘We will burn your houses, cut down your trees, poison your cattle, and shoot you, if you do not drive out the gospel heretics.’ The women and children were frightened. Three of the men went up to see the Bishop. ‘Ah,’ said he, ‘I am glad to see you. Don’t be afraid.’ Then he called his servants to bring refreshments, gave them wine until all three were so drunk that they could not get back to the village. Nukhly, the Shidiak, he promised to ordain priest, and raise to high honor. Others he promised that their debts should be paid, but if they remained Protestants he would grind them to powder.

“There was no sleep in the village. For three days, crowds flocked in from other villages, to all of whom Ishoc boldly preached the gospel. At length, on Friday afternoon, the people begged him to leave, saying that the house in which he stayed would be burned if he did not go. Two of the leading men wrote me a letter, which he brought, begging my pardon, and stating that the fire was so hot they should all be consumed unless Ishoc came away; and in conclusion implying that

they should all go back to the Maronites for the present.

“Yet they have heard the gospel. Multitudes have heard the simple truth who never heard it before. They have heard the second commandment, which they did not suppose to exist. They have learned several of our best gospel hymns, and even if we cannot enter again to preach, God’s word will not return to him void. The whole ‘Holy Mountain’ has been shaken by this brief visit to Mezraat. The books were *not all* sent back. The little leaven may yet leaven the whole lump.”

*Some stand firm.* “March 2. On Sunday, Feb. 27, one of the Mezraat men appeared, bringing a letter from ‘the Evangelicals of Mezraat Yeshua.’ They state, ‘fifteen or twenty men stand firm, and meet every night to read, and sing, and pray. Our zeal increases, and every night there is great earnestness among us. Although we are far from you, yet we picture you in our inmost hearts, and, as the apostle says, we are with you in spirit. We hope you will not forget to aid us and pray for us. Now since writing is a part, even a half of actual personal intercourse, please favor us with a reply, assuring us of your safety. We beg you, if possible, send us some one on Saturday, to preach and teach on Sunday. We have cast all our hope for salvation on Christ. To his name be all worship and praise.’ So the blossoms have not all come to naught.

“Ishoc went up yesterday, and will improve the time in faithfully preaching the gospel. The poor man Elias, who brought the letter to me, pulled out a dingy sheet from his pocket, on which was written the Arabic alphabet, saying, ‘You told us that every Protestant should learn to read God’s word. That word cut my intellect, (*i. e.*, convinced me,) so Antone wrote out the alphabet for me, and I have learned it already. Truly it is better to read God’s word than to spend our evenings in idle talk.’ I gave the poor man a primer to aid him in learning, and he went away with a light heart.

“A deputation have come from the village of *Bkaseen*, in Southern Lebanon, claiming that they are Protestants. The



men who became Protestants in *Ain er Rummaneh* hold on well. Thus the work goes on."

#### A MARONITE PRIEST AND HIS CHILDREN.

Mr. Jessup wrote from Beirut, February 25: "To-day a Maronite priest called, asking permission to place his daughter in the seminary. He said he knew he would be exposing himself to ecclesiastical punishment and the loss of all things, but he was ready to suffer loss for Christ. He also wishes to educate his son in Abeih seminary. It may be thought an anomaly in America that a Romish priest should have a son and daughter, but the boasted unity of Rome does not prevent it's allowing in Syria what it forbids in Europe and America. All of the Romish Maronite parish priests in Syria are married men, as are the Greek and Armenian priests. This priest has had a Bible for years, and says that one thing has struck him forcibly, and that is, that almost everything which the Bible forbids, the Maronite Church either enjoins or allows. He took with him a package of Protestant books, and to-morrow will return on foot to his village thirty miles away. He said, on his departure, 'If they wish to treat me as they did Asaad esh Shidiak, the martyr, I am ready to die like Asaad, for Christ's sake. They may kill my body, but this soul, for which Christ shed his blood, they cannot touch.'"

#### GENERAL PROSPECTS.

Mr. Bird, in a report of the Abeih station, and in a recent letter, mentions Zahly as "now the point of greatest interest" among the out-stations. The town contains a population of about 10,000; there is a flourishing Protestant girls' school, "in charge of an excellent Scotch lady," and "we have recently started one for boys, with encouraging success"; the Sabbath audience varies from 30 to 100; a former "painter of pictures for churches," who, a few years since became a Protestant there, abandoned his vocation, and was compelled, by the excitement, to remove to Beirut, is now in the mission seminary at Abeih; and a monk, from the same town, has "doffed his cowl, shaved his beard, cast off

his black uniform," removed to Abeih, and more recently has married, thus rendering his return to his former state impossible. There is encouragement also at Suk el Ghurb and Shimlan.

At the close of the "general letter" from the mission, written in January, it is said: "We rejoice to say, that there has never been a brighter day in the history of the Syria mission, than the present. The Bible is printed in various attractive editions; the power of priestly tyranny is in a great degree broken; thousands of the people have heard the gospel message; deputations have come quite recently from different villages, asking for preachers and teachers; towns and villages long sealed against us are now open and asking for missionary labor; baptisms have begun to take place among the Druzes; even the Mohammedans are sending their children to our schools; several Christian churches have been organized, and the mission has now set apart three of its members to the work of training a native ministry; while in the department of higher education, the college and female seminary in Beirut will accomplish all that Syria will need for many years to come. The week of prayer, at the opening of the year, was a season of profound interest and solemnity. We look for the blessing of the Spirit's presence.

"This annual meeting has been one of perfect harmony and prayerful earnestness. A great work is before us. It is not *our* work, and He whose it is, and who has called us to it, can alone give success. Let us all, with thanksgivings and praise for the past, seek still greater blessings in the future."

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#### Gaboon Mission — West Africa.

#### RELIGIOUS INTEREST.

MR. BUSHNELL wrote January 21st, reporting a case of hopeful conversion, as follows: "I am much encouraged and greatly rejoiced this week in the hopeful conversion of a young man, who was committed to us some ten years ago by his dying father. He was then about eight years old, and is now about eighteen. We have educated him carefully, and he has

of late been useful to us, and has assisted Mr. Walker in the boys' school. For some time past he has been in a hopeful state of mind, but fearing he might be deceived, as others have been, he has been slow to reveal his feelings, desires, and hopes. A few days since, he opened his heart to Mrs. B., and afterwards to me, and expressed a determination to serve the Lord. His views of his sinfulness seem clear and deep, and his faith in Christ strong and unwavering. We hope he is truly converted, and will become a useful helper."

February 18th he wrote again: "I have, in previous letters, mentioned that we were encouraged by the apparent seriousness of some of the pupils of the girls' boarding-school. This has increased, until now the two eldest pupils, who are also assistant-teachers this quarter, are indulging the hope that they have passed from death unto life, and all their deportment seems to indicate that they are not deceived. I have never seen a greater change than in one of these girls, especially. She was formerly so proud and rebellious that we had thought seriously of dismissing her from the school; but now she is gentle, happy, and obedient; ever trying to please her teacher and her Saviour. Several of the younger pupils are also interested. Little praying circles are frequently held, and the voice of singing and prayer has taken the place

of former noisy mirth. The young man, of whose hopeful conversion I informed you last month, seems decided, consistent, and active.

"Nor is the interest confined to the children and youth in our mission-yard, for one young man in the other yard, and several who reside in the towns, seem really to have set their faces Zion-ward. Our congregations have been increasing in numbers, and last Sabbath morning it was larger, I think, than I have seen it for years. We hardly call this a revival, but that it is a gracious visitation of the Spirit, in answer to prayer,—perhaps supplications in our behalf, during the week of prayer,—we cannot doubt. Remembering with sadness previous disappointments, we tremble, and endeavor to walk softly before the Lord."

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#### Zulu Mission—South-eastern Africa.

MR. TYLER wrote, from Esidumbini, January 13th, that they had, at that station, "very profitable meetings during the week of prayer. Several persons expressed their determination to abandon heathenism." Four persons were received to the church, on profession, at the communion-season in January, "who had been on probation nearly a year."

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## WOMAN'S WORK.

### GIRLS' BOARDING-SCHOOL AT THE GABOON.

MRS. BUSHNELL, of the Gaboon mission, West Africa, giving some account of her school for girls, writes (January 2d): "During the year, there have been twenty-five pupils in pretty regular attendance, beside several who have come from town as day-scholars a few months. Twenty-one have been members of our family, under our constant care. Their ages range from six to eighteen. The first class have been in school from eight to twelve years, the younger pupils from one to six years. With two or three exceptions, they have learned to read in both

Mpongove and English. All learn Bible lessons daily, which they recite at evening worship, and the elder girls translate readily from one language to the other. Religious instruction is mingled with all other, and of course is made most important. They have also been instructed in house-work, each one having her part to perform daily, and in sewing. The larger girls can now cut and make dresses, shirts, etc.

"They have generally sweet voices, which have not been neglected. Singing has been taught in school, and Friday evening has been devoted to a general singing exercise.

"The general deportment of the girls has been commendable, but not all that we could wish. Several of them have at times professed to be serious, but we do not know that any one gives evidence of having experienced a change of heart. They have held a weekly prayer-meeting, which has been conducted by their teacher or a former pupil who has become pious. The burden of care and watchfulness for them has been greater the last year, as the pupils have become older and more difficult to manage, feeling that they are no longer children, and longing to be free from restraint.

"During the five and a quarter years, since we took the school, there have been, in all, fifty scholars, who for a longer or shorter period have enjoyed its advantages. Had I known, when we took the school, that the female teacher would fail so soon (in six months); and that the labor, care, and anxiety would be so arduous and constant, I fear I should have shrunk from undertaking it. But at no time have I felt willing to turn any of the pupils back to their heathenism, though our accommodations have been *far* too limited, and the appropriation too small for the support of so many. How long we shall be able to continue the school, in our present state of health is uncertain; but I am thankful for having been enabled to contribute my mite to that work of female education in Africa, upon which the ultimate success of missions will so much depend."

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LETTER FROM MISS WARFIELD.

THE following extracts are from a letter from Miss Warfield, of Harpoot, Eastern Turkey, dated February 1, 1869.

*Joy in the Work.* "First I must tell you how much we are enjoying our winter's work—more than any work in our own land; and I wish for no better, no higher employment than this, of trying to make known the way of life to these ignorant, degraded women. I can hardly tell what it is that so warms my heart while talking to them, unless it be the fact that they are

so ignorant and the feeling that I cannot reach them at all without special help from High. It does touch one's heart to have the poor women say, when you urge them to become Christians, 'O, we are very weak, very ignorant; we are only *women*; what can we do?' 'We do not know how to pray.' 'If we do pray what good will it do?' 'What's the use?'

"It is often difficult to know how to meet them, and what to say to awaken hope that *their* prayers will be heard. Three weeks since I spent a Sabbath in Perchenj, with a missionary brother, and enjoyed much the two hours' service. The Lord's supper was celebrated and eleven persons were admitted to the church, eight of whom came from Hooeli, a neighboring village, where they have not yet formed a church. Four little ones, also, were consecrated to the Lord in baptism, and all the service was impressive. Many outsiders from the Armenian church came in to listen, and the new chapel was well filled. At the women's meeting, from 50 to 80 were present and gave good attention.

"The next Sabbath was spent in Hoghi, with two of the missionary brothers. Arriving there late on Saturday afternoon we soon went to the prayer-meeting, which was one of much interest. Several of the brethren rose to confess their coldness and ask for prayers, and others prayed with much fervor.

*Death of a Child.* "On returning to the pastor's room, we found that their little child had breathed his last during the meeting, and the poor blind mother had laid the little one, for whom she had cared so tenderly a year and a half, in its cradle. Several of the brethren and sisters came in, until the small room was nearly filled. One of the missionaries requested them to be seated, and without any of the *wailing* so common in this country, each one quietly seated himself upon the floor, and listened to the few comforting words of the missionary and the sympathizing prayer that was offered. Soon the brethren quietly dispersed, and the sisters took the lifeless form and prepared it for burial.

"The funeral was on Sabbath after-

noon, the ceremony being conducted by one of the missionaries. The little body was arrayed in its best, — a calico dress and knit cap, — with a marigold placed in its hand. It was laid in a rough box, made by one of the brethren the night before. We were glad to see the box used, as it is quite a step towards civilization; for though it was roughly made, from unplanned boards, it is a great advance from the common method of sewing up the body in coarse cloth, and carrying it to its resting-place on a rude bier covered merely by an old shawl. Those villagers, probably, had never seen a body laid out so nicely before.

"The Sabbath evening meeting was very interesting. We could not but feel that the Spirit of God was indeed in our midst. One young man arose, asked for prayers, and stated that he had been awakened by the death of the little child who had just been buried. Another stated, that on his return from the Saturday evening meeting he had earnestly prayed that the Holy Spirit might come to his heart, and he had indeed come with such power that he had no peace. He said he was in a *fearful* condition, and begged most earnestly that the brethren would pray for him.

"We were much touched by a simple earnest prayer of a poor blind man, who came to that village a few years ago from a very dark region, and about two years since became deeply interested, and is now a humble, earnest Christian. He supports himself by begging, and one tenth of his receipts are given to the Lord. In his prayer he alluded to the missionaries with much feeling, praying, 'Lord, comfort them in their *loneliness* with the joys of the precious gospel which they have made known to us.' It was very pleasant to be thus remembered by this humble, blind beggar. After a meeting on Monday morning we returned home, having had seven meetings since leaving on Saturday afternoon.

"I could tell you of many other precious seasons, which rejoice the heart and give encouragement to labor, but I have already written too much. The meeting with the women of Heusenik, yesterday, was one of special interest to me, and as I

saw the eagerness with which they listened to the truth, I longed for the power so to tell them of Jesus that they might immediately accept him, instead of trusting longer to empty forms."

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#### HAPPY DEATH OF A SENECA GIRL.

MISS CLARK, of the Seneca mission, wrote to the Treasurer April 1st: "One of our praying girls has just gone to heaven, glorifying Christ by a happy death. 'Next Sabbath,' said she, 'I shall go to church for the last time, in my coffin; but I am not afraid to die.' Again and again she repeated those words, 'I am not afraid to die,' although she was struck down in the very midst of health, hope, and happiness.

"Just before breathing her last, her face became perfectly radiant with joy, as she exclaimed, 'O see, see! What a beautiful road; what a *beautiful* road! And there comes Mary and Louisa to meet me!' These were two of our little praying-circle 'gone before.' As she lay in her coffin, with her much-loved Testament clasped in her hand, I could not but feel happy that she was safe in heaven, although I miss her in our young girls' prayer-meeting very, very much.

"How often I have seen that dear child upon her knees in that meeting, with streaming eyes, begging Jesus, in the most pitiful manner, to save her dear father. I think that, perhaps, her prayer is now being answered by the sacrifice of her precious life, for he is very much stricken with grief."

#### WOMEN IN THE MAHRATTA FIELD.

Respecting labors among the women, Mr. Bissell, of Ahmednuggur, writes: "A company of from twenty to twenty-five women have come to Mrs. Bissell daily, for instruction in the Bible and their religious duties. Others have been taught by two Bible-women employed for the purpose. Weekly prayer-meetings for women have been sustained in three different places, and have been well attended. Not only Christian women, but others also, often come to these meetings."

Mr. Fairbank, of Wadālè, in the same mission, states in his report for 1868: "In this connection I will refer to the employment of Christian women to read the Bible and tracts to, and instruct the women around us. Christianity has made less progress here among the women than among the men. This is a principal reason why our progress is slow. It is retarded by relapses into heathen practice that are effected by heathen wives. A table shows that the male membership far preponderates in the churches in my district (131 men to 79 women), whereas in Christian lands the female membership preponderates. The difficulty is to reach the women. For this, hymns and songs, and ballads and kirttans will do something. We must also employ earnest Christian women as Bible-readers. I rejoice that just as we are opening our eyes to this necessity, the women of America are forming their Women's Boards of Missions, and offering to help us. You are aware that, for some years, two Bible-women have been employed in Ahmednuggur. Mrs. Fairbank has translated their full monthly journals and sent them to the Secretary of the Zenana-Work Society, of London, which has supported the women. For two years past, also, a friend, resident in Bombay, has supported a Bible-woman at Newāsè. Lately we have selected two women, Ya-mû-nā-bāi, of Barhānpûr, two and a half miles south of Wadālè, and Drû-pa-tā-bāi, of Wadālè, and sent them out under the auspices of the Woman's Board. Both are good readers and earnest Christians. Both are wives and mothers. The suffix *Bāi*, means Mrs. Each has a surname. They are, Mrs. Ya-mu-nā Bhār-shan-kar and Mrs. Drû-pa-ti Go-dè; but in this country, except in letters, deeds, etc., people are not usually designated by their surnames. Mrs. Fairbank is known here as 'Marybāi,' far more widely than by the designation 'Fairbank Madam,' that would be used in writing to her. So we have made a beginning in a department of work that has been too long neglected, and that has strong claims and gives good promise."

A native pastor of a church under Mr. Fairbank's care, writes: "It is matter of

great joy that two female members of our church are employed in going from village to village to preach to the women."

RECEIPTS OF THE WOMAN'S BOARD.

FROM APRIL 5TH TO MAY 5TH, 1869.

	Mrs. Homer Bartlett, <i>Treasurer</i> .	
Apr. 5.	Boston. Salem st. ch., additional, Cambridgeport, Mass. Miss Julia Bridges,	\$4 00 1 00
6.	Cleveland, Ohio. From Mrs. Elizabeth E. Taylor,	24 00
	Milton, Mass. From Mrs. Lucy Wadsworth,	25 00
	Charlestown, Mass. Mrs. S. B. Goldthwaite, annual subscription,	1 00
	Boston. Park st. ch., Mrs. Garratt and Mrs. Chase, \$5 each, Mrs. Farley, \$2, Miss Hobart, \$3, and five annual subscribers of \$1 each,	20 00
	Chambers st. Chapel Mission Circle, additional,	7 25
	Sbawmut Cong. ch., from subscribers, additional, \$35, and from Mrs. Mary A. Blaney, constituting her L. M. \$25,	60 00
	Central church, additional, Miss Denison, Collector; From Mrs. and Miss Southwick, \$10, Mrs. G. Denison, \$5, Miss L. Thompson, \$5, Mrs. Elisha Vinton, \$2, and nine annual subscriptions of \$1 each, \$31. Miss Sarah A. Ullman, Collector; From the Misses Topliff, \$8, and six subscriptions of \$1 each, \$14, (Making a total from that church since anniversary of \$391.)	45 00
	Boston. Miss Adams, Miss Anna Aptorp, and Mrs. Martin Moore, subscribers,	3 00
	Boston. To constitute Mrs. Giles Pease L. M.	25 00
	South Boston. Miss S. A. Holt, annual subscriber,	1 00
	Boston Highlands. Ladies of Vine st. ch., to constitute their pastor's wife, Mrs. J. O. Means, L. M.	25 00
	Ladies of Eliot ch., to constitute Mrs. Rufus Anderson L. M.	25 00
	Highland ch. (first donation to any object),	20 00
	East Cambridge, Mass. Five subscribers of \$1 each,	5 00
	Auburndale. Mrs. Sarah Cutler, annual subscriber,	1 00
	Claremont, N. H. Mrs. Edward L. Goddard, annual subscriber,	1 00
	East Braintree. Mrs. H. J. Holbrook,	3 00
	Newburyport. By Mrs. H. A. Ingraham, Treasurer Woman's Foreign Mission Society,	100 00
	Chelsea. Chestnut st. ch., by Mrs. J. Sweetser, 17, by Mrs. A. H. Plumb, \$34, (Making a total from that church since anniversary of \$126.)	51 00
	Broadway ch., by Mrs. J. A. Copp, from Rev. E. Payson Thwing, to constitute his wife, L. M., \$25, four annual subscribers, \$1 each, (Making a total from that church since anniversary of \$174.)	29 00
8.	Bennington, N. H. From Mrs. Charles P. Whittemore,	5 00
9.	Brookline. Harvard ch., additional, from Mrs. H. McG. Noyes,	5 00
	Exeter, N. H. Ladies' Miss'y Soc., to constitute Mrs. I. T. Otis L. M.	26 00
10.	Barre, Mass. Mrs. Arnold Adams,	5 00

12.	<i>East Dorset, Vt.</i> Ladies' Aux. Soc., to constitute the wife of Rev. F. W. Olmsted L. M.	25 00			
	<i>St. Johnsbury, Vt.</i> Additional, by Mrs. A. L. Cummings,	3 50			
	<i>Jewett, N. Y.</i> Ladies' Benev. Soc., by Mrs. Buck,	6 00			
14.	<i>Willimantic, Conn.</i> A subscriber, <i>Colchester, Conn.</i> Mrs. Henry Burr,	2 00 1 50			
15.	<i>New Haven, Conn.</i> From Mrs. M. S. Ferguson by A. P. F.	10 00	May 3.	<i>Lovell, Bennington, Vt.</i> Mrs. Owen Street, Mrs. Hubbard,	2 00 1 00
16.	<i>Dorchester.</i> From Mrs. Charlotte Plaisted,	5 00		(Making a total from that Band of \$117.65.)	
17.	<i>Lunenburg, Mass.</i> Ladies' Aux. Soc., <i>East Somerville, Mass.</i> From Ladies of the Maternal Asso'n of Franklin st. ch., to constitute Mrs. E. Davis L. M.	10 00 25 00		<i>Cambridge, Mass.</i> From Charles G. Green, Esq., to constitute his mother, Mrs. C. M. Green, L. M. <i>Boston.</i> Shawmut Cong. ch., additional,	25 00 1 50
19.	<i>Boston.</i> Mrs. W. H. Dunning, of Essex st. ch., L. M.	25 00		(Making a total from that church since anniversary of \$228.50.)	
21.	<i>Newtonville.</i> Twelve subscribers of \$1 each, and Miss E. A. Goodale, L. M., \$25,	37 00		<i>Chambers st. Chapel Mission Band,</i> additional,	5 40
	<i>West Newton.</i> By Mrs. B. F. Whittemore, from Mrs. L. H. Valentine and Mrs. J. B. Whitmore, \$5 each, eleven subscribers, \$1 each, \$21, Mrs. J. A. Newell and Mrs. B. F. Whittemore, Life Memberships, \$50,	71 00		<i>Park st. ch.,</i> by Mrs. Hubbard, from Mrs. J. K. Wiggin, constituting herself L. M., \$25, annual subscribers — Mrs. M. H. Simpson, \$10, Miss Susan M. Jones, \$5, and by Miss Lincoln, Collector, \$21,	61 00
	<i>Colchester, Conn.</i> Miss Eliza Day, to constitute herself L. M., \$25, eleven annual subscribers, \$1 each,	36 00		<i>Mount Vernon ch.,</i> Mrs. John J. Tappan, \$5, Mrs. Kimball, \$2, and twenty-three subscribers of \$1 each,	30 00
23.	<i>Malden, Mass.</i> Ladies' Benev. Soc., to constitute Mrs. Charles E. Reed L. M.	25 00		<i>Essex st. ch.,</i> additional, from Mrs. Charles Scudder, avails of work, (Making a total from that church since anniversary of \$403.50.)	1 12
24.	<i>Worcester, Mass.</i> By Mrs. Anna F. Washburn, from Mrs. Albert Curtis, Mrs. Richard Ball, and Mrs. P. L. Moen, \$25 each, constituting themselves L. M.'s, Mrs. C. Washburn, to constitute Miss Ellen H. Washburn L. M., \$25, and \$185.25 from subscribers, all of Union ch.	285 25		<i>Woburn, Mass.</i> Accompanying order for twenty-five copies L. and L. donation,	75
	<i>Lookout Mountain, Tenn.</i> Educational Institutions, a part to make Miss Mary A. Wilson L. M., \$30. From C. C. Carpenter, Esq., to make Mrs. Feronia R. Carpenter L. M. \$25,	55 00		<i>Pittsfield, Mass.</i> From Mrs. Edwin Clapp and Miss Sarah Martin, \$5 each,	10 00 12 00
			5.	<i>Stratham Aux. Society,</i> From Eddie and Henry, who send their all to heatfen children that they may hear of Jesus,	1 85
				Also for Quarterlies,	1,317 12 223 85
				Total for the month,	\$1,545 97

## MISCELLANY.

## THE "REFORMED CATHOLIC CHURCH" AT THE SANDWICH ISLANDS.

READERS will be interested in the following extracts from two letters recently received from Rev. L. H. Gulick, of Honolulu. On the 16th of March he wrote: "There is a strong effort being made by the members of our government, who are also members of the 'Reformed Catholic Church,' to overthrow the ritualistic element. The government paper, even, comes out against their brethren in England. We watch the matter with some interest. Dean Harris officiates in *Honolulu*; and here they also have a female boarding-school, and a day-school for boys, neither of them very largely attended, the latter having but very few pupils. At

*Lahaina*, Archdeacon Mason still preaches and keeps up a day and boarding-school for boys, having, perhaps, about fifty scholars; and there is a boarding-school for girls, with about thirty pupils. These pupils of their schools constitute their Sabbath audiences — almost nobody else attending. At *Wailuku*, Rev. Mr. Whipple continues a flourishing day-school for boys and girls, of 60 or more, and his Sabbath services are attended by from 10 to 20 of the foreign residents. Rev. Mr. Williamson, of *Central Kona*, has left there within a few weeks. His Sabbath services have not been attended by more than five or six individuals, foreign and native, besides his six or eight day-scholars."

March 23d he wrote again: "I last week

wrote you respecting the present state of the Reformed Catholic Mission on these Islands. From a few utterances of the *Hawaiian Gazette*, which is the government organ, and from rumor, we knew that there was trouble in their camp, but not till since the mail left did we learn that it had reached a decisive point.

"The steamer that took my last letter also took, it seems, a paper addressed to the Society for the Propagation of the Gospel (if that be the society that assists the Reformed Catholic Mission here), signed by almost the entire membership of the so-called Reformed Catholic Church in Honolulu, stating that they were low-church in their sentiments, and did not approve of the doctrines and practices of the clergy sent here. They suggest, or request, the discontinuance of the Reformed Catholic Mission on these islands, and the withdrawal of its missionaries. They desire a low-church pastor for Honolulu, without a bishop, and pledge themselves to support him entirely, without assistance from abroad—their purpose being, it is said, to secure the services of Mr. Williamson, who has for some time been at Kona, Hawaii, because he is so low-church.

"A letter also went by the same mail, it is said, written by one of the cabinet ministers, stating that the king has withdrawn all patronage from the 'Church,' and that he does not wish that a cathedral be erected on the land given by his brother, the late king, and on which a wooden chapel has already been built.

"This does not, of course, entirely settle the matter; but it has a very important bearing upon it. They have evidently been emboldened here by the recent legal decisions in England adverse to the ritualists. The use of the term 'low-church,' is significant—they are 'low' as not following the highest developments of ritualism. The 'Low Church' is becoming quite popular out here, in this sense, rather than as evangelical. Queen Emma, so-called, is understood not to be one of the protestors."

#### CHINA COMPARED WITH WESTERN ASIA.

WRITING from Peking, in October last, Mr. Blodget urges the comparative claims

of China thus: "This country waits for laborers, and for more effective labor on the part of those already in the field. As I compare China with Western Asia, as represented in the writings of the missionaries, China is better governed; the people have less taxation; greater personal freedom; greater security to life and property; dwell in better houses; excel in the number, extent, and magnitude of their mercantile transactions, and in their methods of tilling the soil; reap more abundant harvests; enjoy more of the conveniences of civilized life; move about from place to place with more frequency and far greater ease; are more generally educated; in short, in all these respects, are far in advance of the people in those lands. They have now become our near neighbors. The voice of God calls upon us to proclaim the gospel in their midst."

#### A WORKINGMAN'S VIEW.

THE Treasurer has received the following note from New Hampshire:—

"As Treasurer of the American Board, please accept the enclosed \$20, in trust for the best promotion of Christianity in China. If Christ will make it the means, or any part of the means, of saving a soul from sin and death there, it will be worth more than \$2,000 to me, according to the promise of the gospel, that if we economize for Christ's cause, he will repay us 'an hundred fold.' By missionary economy, in this way, I am growing 'rich in faith' and better off than any of my friends that have neglected stock in Heaven's bank, though they may be possessed of hundreds of thousands of dollars in mere earthly securities.

"Now if I am acting wisely in my economy for missions, there are a million of persons at hand who, on the score of mere self-interest, *can* and *ought* to do the same; and then your Board might have the stewardship of \$20,000,000 a year, the least it ought to use in the great work of regenerating our world.

"May the Saviour stir up a wise and willing-heartedness among all my fellow-workingmen and women of America, that his treasury may be full; and then 'God

will bless us,' 'the liberal shall be made fat' and 'all the ends of the earth shall see the salvation of God.'"

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AN EARNEST SPIRIT.

THE Treasurer received, recently, a donation with a letter, of which the following is a part: "I am *very* sorry that you are so tried in your great work for a world's salvation. You *should* be kept in funds constantly. It can be done easily. Our churches would *profit*, every way, were they to keep you thus supplied. I am old, infirm, and without salary, and my ability to give is limited. Last Sabbath my soul agonized for you in prayer. Yesterday I was surprised and delighted by receiving an unexpected \$20 note. I at once secretly dedicated it to your service. God gave it me to gratify me by returning it to him.

"I think I *would* gladly furnish you all you need for present and enlarged operations; but it would injure the church were *any one* to do so. As I can, I will help bear your heavy, *needlessly* heavy burdens, as a brother."

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RESULTS OF MISSIONS IN INDIA.

THE *Christian Work* gives extracts from a recent publication by "Rev. M. A. Sherring," a well-known missionary, in which he says: "The results of missions in India are not surpassed by anything that has been accomplished, of a religious character, in modern times, either in England, or in America, or in any quarter of the globe. These results are both *direct* and *indirect*; direct, in the way of conversions from the heathen; indirect, in regard to the general enlightenment and progress of the people, incident to the operations of Christian truth and European civilization upon their minds. It is progress in sound knowledge, in thought, in the quickening of conscience, and in true religion. Christianity is now a power in India, a felt and acknowledged power, which men of all castes and ranks, including Hindus of the strictest sects, respect and fear. What is the great prominent question at this mo-

ment agitating no small portion of the millions of India? Not the increased social happiness and prosperity of the people; nor the augmentation of commerce and trade; nor the vast improvements in the country,—visible on every hand, wonderful as they all are;—but this, What is truth? What constitutes religion? What the destiny of idolatry, and what that of Christianity, in the coming ages? The people are thinking, comparing, arguing—not knowing exactly what to do. India is much in the condition of Rome previous to the baptism of the Emperor Constantine. Idolatry, here as there, now as then, is falling into disgrace. Men are becoming wiser. Truth, in its clearness and power, is gradually entering their minds, and changing their habits and lives. India is undergoing an intellectual and also a moral and religious revolution. The past is slowly losing its bewitching influence over the public mind."

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EFFORTS AT HOME AND ABROAD.

At a recent meeting at Edinburgh, in support of missions in India connected with the Church of Scotland, Dr. Norman Macleod, referring to "some who keep up the old saying that we have enough to do at home," said: "Did they ever compare what was doing at home with what was doing in India! In Great Britain there were 36,000 ordained clergymen, 350,000 Sunday-school teachers, missionaries, deacons, elders, and lay agents innumerable, besides a vast number of schools in which Christianity, in some direct form or other, was being taught. Suppose they took the whole of that agency into Bengal, they would still leave in Bengal above 14,000,000 of people without a single missionary, and not a single missionary to the rest of India—that is to say, they would still have a population of 160,000,000 without a single missionary. In London alone there was given, in voluntary contributions for the physical well-being of the people, four times more than was given by Great Britain for all the missionaries to British India. He begged them to consider these things before they said that



they were doing little at home and much abroad."

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BIBLIOGRAPHICAL.

*The Tennessean in Persia and Koordistan: Being Scenes and Incidents in the Life of Samuel Audley Rhea.* By Rev. DWIGHT W. MARSH, for ten years missionary in Mosul. Presbyterian Board of Publication.

THIS volume is of much interest as a contribution to the history of the missionary work in Persia; a fitting companion-volume to "Faith working by Love" — the story of Miss Fiske. But the great object of the book is to set forth the inward life and character of Mr. Rhea; the rest is incidental.

In the academy he had "given himself to God to be a Christian, in college to be a minister, in the seminary to go to Persia, and in Persia to draw still nearer to God." The last phrase, gives in briefest form, the key to his life. "Nearness to God," was the one ruling purpose of his heart — sought by prayer and study of the Scriptures, by frequent communing with other Christians, in retirement and solitary meditations upon the wild mountains that begirt his Nestorian home, and by converse with the writings of such saintly spirits as Archbishop Leighton and John Howe. Yet there was no lack of earnestness or of tact in the practical duties of the missionary life. Possessed of a mind of a high order, disciplined by thorough culture, he was alike eminent as a linguist, as an orator, and as a wise counselor and friend of an oppressed people; but above all, and always, as a devoted servant of the Lord Jesus. His Christian character was the source of his power, the secret of his greatest influence over the hearts of all who knew him.

There is a touching propriety in the beautiful tribute to his memory, by one of the Nestorian deacons, who knew him well, — "Mr. Rhea was a nobleman of the human race." Not less to his praise was the remark of the Persian Meerza, after the adjustment of some perplexing matter of injustice, — "Mr. Rhea is full of beautiful preaching to us in the midst of all our business."

Mr. Marsh deserves well of the Chris-

tian public for the manner in which he has set forth the character of his friend — this precious gift of Eastern Tennessee to the cause of Christ in Persia.

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MISSIONARIES ORDAINED.

THE first Sabbath in May was an interesting occasion at Auburn, N. Y. Three young men, Messrs. Loomis, Sheffield, and Whiting were ordained to go out as missionaries of the American Board to North China. A fourth, Mr. McCoy, will be ordained by his Presbytery in Illinois. Four men for China from a class of fourteen, illustrate the missionary spirit of Auburn Seminary. They bear with them the love, the hearty respect, and lively sympathy of their fellow-students.

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ARRIVALS.

Miss Adelia M. Payson, who left New York October 31, 1868, for the Foochow mission, by way of San Francisco, writes that she sailed from San Francisco December 3d, reached Yokahama, Japan, December 31st, Shanghai January 8th, and Foochow January 18th.

Dr. and Mrs. Palmer and Miss Hartly left Madras March 3d, and reached Madura March 5th.

Mr. and Mrs. De Reimer and Miss Webster reached Batticotta, Ceylon, March 16, "in good health and spirits."

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DEATHS.

At Chilton, Wisconsin, March 3d, Rev. Alfred North, formerly a missionary of the American Board, first as a printer at Singapore, from 1835 to 1844, and then in the Madura mission (where he became a preacher), until 1847, when he returned to the United States. A notice in the "New York Evangelist" mentions him as a man of great energy and power, remarkable knowledge of the Scriptures, and "zeal and love for his work so great that he would not shrink from double duty." "His end was sudden and unexpected, but peaceful."

At Seir, near Oroomiah, Persia, of ty-

phoid fever, March 4, Theodore Stoddard, youngest son of Rev. Joseph G. and Mrs. Deborah P. Cochran, of the Nestorian mission; aged 12 years and 3 months.

At Charlestown, Mass., May 2d, James Hunnewell, aged about 75. Mr. Hunnewell was mate of the *Thaddeus*, when it took the first company of missionaries to

the Sandwich Islands, in 1819; was captain of the little "Missionary Packet" (of 40 tons), taking it to the Islands in 1826; was long engaged in trade with the Islands, and for a time resided there; was ever a warm friend of the missionaries and their work; and contributed liberally to the funds of "Oahu College."

## DONATIONS RECEIVED IN APRIL.

MAINE.		
Cumberland county.		
Cumberland, earned by "a sufferer,"		
for the perishing,	1 50	
Falmouth, 2d Cong. ch. and so.	11 80	
Gorham, Cong. ch. and so. 10.11; E.		
Strout, 2;	12 11	
Yarmouth, a friend,	15 00	40 41
Lincoln county,		
Boothbay, 1st Cong. ch. and so. 10.10;		
2d Cong. ch. and so. 5.90; Nathaniel		
Foster, 4;	20 00	
Thomastown, "Tithing," for Rev. J.		
N. Shedd's Mission (Nestorian),	10 00	
Wiscasset, Cong. ch. and so. m. c.	7 68	37 68
Oxford county,		
Paris, 1st Cong. ch. and so.	24 00	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.	16 30	
Piscataquis county,		
Garland, Cong. ch. and so.	9 00	
Somerset county,		
Madison, Mrs. Hannah S. Reed,	6 00	
Norridgewock, Cong. ch. and so., m.	25 60	31 60
c.,		
Union Conf. of churches,		
Fryeburg, Cong. ch. and so.	50 00	
Waldo county.		
Searsport, 1st Cong. ch. and so. m. c.	5 88	
Winterport, Cong. ch. and so.	2 00	7 88
Washington county.		
Machias, Centre St. Cong. ch. and so.		
m. c.	25 00	
	241 87	
<i>Legacies.</i> —Wells, Mrs. Hannah		
Gooch, by Joseph Danc, Ex'r.	2,000 00	
	2,241 87	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George		
Kingsbury, Tr.		
Harrisville, Evan. Cong. ch. and so.	10 00	
Nelson, Dea. and Mrs. Newell,	2 00	
Westmoreland, Ev. Cong. church,		
Mrs. Betsey Shaw,	10 00	22 00
Coos county,		
Colebrook, Cong. ch. and so. m. c.	19 00	
Grafton county.		
Barnstead Parade, Cong. ch. and so.	28 00	
Bath, Cong. ch. and so. 83, less cft.	82 25	110 25
75c.		
Hillsboro co. Conf. of Ch's. George		
Swain, Tr.		
Bennington, Cong. ch. and so.	22 10	
Francestown, Cong. ch. and so.	21 08	
Manchester, a friend,	30 00	73 18
Merrimac co. Aux. Soc.		
Concord, South Cong. ch. and so.		
m. c.	25 85	
Hopkinton, Cong. ch. and so., two		
friends,	20 00	
Pittsfield, J. B. Jackson,	10 00	55 85
Rockingham county.		
Exeter, Rev. N. F. Carter,	1 00	
North Hampton, Cong. ch. and so.		
m. c.	35 76	
Northwood, Cong. ch. and so.	43 50	80 26
Stafford county.		
Laconia, North Cong. ch. and so.	90 75	
Sanbornton, Cong. ch. and so. m. c.	15 36	106 11
	467 25	
VERMONT.		
Caledonia co. Conf. of Ch's. T. L. Hall,		
Tr.		
McIndoe's Falls, Cong. ch. and so.	12 00	
St. Johnsbury, North Cong. ch. and		
so. 56; Friends of Missions, 300;	356 00	368 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Sheldon, Cong. ch. and so. ann. coll.	45 25	
Orange county,		
Newbury, Cong. ch. and so. m. c. add'l	33 57	
West Randolph, Cong. ch. and so.	37 00	70 57
Orleans co. Conf. of Ch's. Rev. A. R.		
Gray, Tr.		
Derby, Mrs. C. Newcomb,	4 00	
Rutland and Bennington co.'s Aux.		
Soc. J. Barrett, Tr.		
Castleton, Cong. ch. and so.	168 25	
West Rutland, Cong. ch. and so.	108 60	276 85
Washington co. Aux. Soc. G. W. Scott,		
Tr.		
Northfield, Cong. ch. and so.	13 15	
Worcester, Cong. ch. and so. m. c.	10 50	23 65
Windsor co. Aux. Soc. Rev. C. B.		
Drake and J. Steele, Trs.		
Norwich, Cong. ch. and so. m. c. 4		
mos.	40 13	
South Royalton, Cong. ch. and so.	12 10	
Springfield, Lincoln Whiteomb,	10 00	
Woodstock, 1st Cong. ch. and so. (of		
wh. fr. ann. coll. 100.04, less exp.		
30c. m. c., 15.70) to const. M. W.		
LADD, H. M.	115 44	177 67
	965 99	
MASSACHUSETTS.		
Berkshire county.		
Pittsfield, Maplewood Institute, m. c.	53 84	
Sheffield, Cong. ch. and so. 5.90; Mas-		
son Noble, jr., 4;	9 90	
Williamstown, two students of Wil-		
liams College, "a little of vacation		
work,"	31 00	94 24
Boston and vicinity.		
Boston, of wh. fr. Mrs. E. P. EAYRS		
with prev. dona. to const. herself		
H. M. 50; R. F. Fuller with prev.		
dona's to const. F. T. FULLER,		
Cambridge, Mass., H. M. 25; J.		
C. Gordon, 10; a friend, 10; a		
member of Emmanuel church, 5;		
"Cashier," 5; Frances D. Nel-		
son, 4; a friend, 4;	3,764 96	
Chelsea, Broadway Cong. ch. and		
so. m. c. 48.16; Winn Cong. ch.		
and so. m. c. 32.78; Rev. J. A.		
Copp, D. D., 100;	180 94	3,945 90
Brookfield Ass'n. William Hyde, Tr.		
Barre, M. T. B.	1 00	
Essex county.		
Andover, South Cong. ch. and so. (of		

wh. fr. W. G. Means, to const. Mrs. ELIZABETH P. MEANS, H. M. 100; ) to const. EDWARD CARTER, H. M. 404.90; West Cong. ch. and so. (ann. coll. and m. c. 174.17, less c't. 25c.) 173.92; F. 15; S. 5; L. Edwards, 5; 603 82	Woburn, 1st Cong. ch. and so. 612.74, less prev. ack'd, 400, 212 74-1,389 08
Lawrence, Eliot Cong. ch. and so. 217 50-821 82	Middlesex Union. Assabet, Cong. ch. and so. 5 64 Lancaster, Evan. Cong. ch. and so. 30 00 Littleton, Cong. ch. and so. 50 00 Westford, 1st Cong. ch. and so. 118 80-204 44
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Newburyport, Belleville Cong. ch. and so. to const. LOUIS PATRIQUIN and Mrs. HELEN M. ROWE, H. M. 212.40; Rev. E. W. Hooker, D. D., and wife, 5; 317 40-838 30	Old Colony. New Bedford (Acushnet Village), a member of 1st Cong. ch., 5 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr. Beverly, Dane st. Cong. ch. and so. (Gents and Ladies, 489.40, m. c. 140.68 = 630.08, less prev. ack'd, 100;) to const. S. S. WOODBURY, THOMAS WOODBURY, ISSACHAR FOSTER, jr., Mrs. NANCY S. JONES, and ELIZABETH L. BATCHELDER, H. M. 530 08	Palestine Miss'y Soc. E. Alden, Tr. Braintree, 1st Cong. ch. and so. m. c. 7 50 Weymouth, 1st Cong. ch. and so. 128 00-135 50
Danvers, 1st Cong. ch. and so. ann. coll. to const. W. B. WOODMAN, H. M. 190 55	Plymouth county. North Carver, Cong. ch. and so. 8 18 Taunton and vicinity. Fall River, Central Cong. ch. and so. m. c. 119 99
Salem, Tabernacle Cong. ch. and so. ann. coll. 711.47, m. c. 7.05; 718 52-1,439 15	Worcester co. North Aux. Soc. C. Sanderson, Tr. Ashburnham, 1st Cong. ch. and so. 99 18 Winchendon, North Cong. ch. and so. 47 70-146 88
Franklin co. Aux. Soc. L. Merriam, Tr. Conway, Cong. ch. and so. m. c. 4 mos. 72 00	Worcester co. Central Asso'n. E. H. Sanford, Tr. Oxford, Cong. ch. and so. m. c. 68 87 Shrewsbury, Cong. ch. and so. m. c., with other dona's, to const. ARUNAH HARLOW, H. M., 27 50 Worcester, Union Cong. ch. and so. m. c. 62.75, P. L. Moeu, 500; 502 75-659 12
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	11,091 19
	Legacies. — Amherst, John Leland, by Rev. J. H. M. Leland, Ex'r, 500, less tax, 25, 475 00 Boston, George W. Thayer, by George L. Thayer, Ex'r, 940 00 Wakefield, Samuel Gould, by F. L. Gould, Adm'r, 940 00-2,355 00
Less for printing reports, 20 00-654 13	13,446 19
Hampshire co. Aux. Soc. S. E. Bridgman, Tr. Amherst, 1st Cong. ch. and so. (of wh. fr. coll. 250, m. c. 177) to const. R. B. HUBBARD and O. D. HUNT, H. M., 427; Leavitt Hall-ock, 2; a fricud, 1.33; 430 33	RHODE ISLAND. Providence, S. S. Wardwell, 5 00 River Point, Cong. ch. and so. 4 20-9 20
Hadley, Russell Cong. ch. and so. m. c. 23 35 Ringville, a friend, 2 00 South Hadley, 1st Cong. ch. and so. 145 00 South Hadley Falls, 1st Cong. ch. and so. 60 00 Worthington, Cong. ch. and so. 27 13-687 81	CONNECTICUT. Fairfield co. East Aux. Soc. Newtown Cong. ch. and so. 11 00 Fairfield co. West Aux. Soc. A. E. Beard, Tr. Norwalk, M. Darling, 3 00 Hartford co. Aux. Soc. E. W. Parsons, Tr. Buckingham, Cong. ch. and so. 11 00 Collinsville, Cong. ch. and so. 50 00 Enfield, Miss H. B. Kingsbury, 1 00 Hartford, Centre Cong. ch. and so. (m. c. 18.87, J. B. H., 100), 118.87; Theol. Sem'y m. c. 25; 144 87 Manchester, Cong. ch. and so., a friend, 15, a deceased friend, by Rev. L. M. Dormau, 10, 25 00 Unionville, Cong. ch. and so. 8 25-240 12
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Melrose, Ortho. Cong. ch. and so. m. c. 56 08	
Neyton Centre, Cong. ch. and so. m. c. 42 53	
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Somers, Cong. ch. and so.	39 80	Denton, Pres. ch.	9 00'
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.		Dryden, 1st Pres. ch.	41 50
Chaplin, Cong. ch. and so., ann. coll., Gents' Asso'n, 39.40, Ladies' ditto, 29, m. c. 66.15, to const. Rev. C. E. GRIGGS, H. M.,	134 55	Elba, Pres. ch.	16 00
Woodstock, 1st Cong. ch. and so. m. c.	15 35—149 90	Fredouia, Mrs. C. E. Washburn	15 00
	1,154 98	Geneseo, 2d Pres. ch.	162 69
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Jewett City, Mrs. Abby Weeden, by Nathan Geer, Ex'r, 400, less tax and expenses, 24.50,	375 50	Horseheads, Pres. ch.	30 00
Morris, Eben'r Bates, by G. C. Woodruff, Ex'r, 100, less tax, 6,	94 00	Junius, Pres. ch.	10 30
New Canaan, Minot Ayres, by William St. John, Adm'r, 5,532.25, less tax, 331.92,	5,200 33—9,669 83	Laurens, Elders of Pres. ch. 1, H. Sleeper 1,	2 00
	10,824 81	Lindley, Isaac Sandt by Rev. J. W. Wood,	25 00
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		South Wales, Pres. ch. m. c.	3 00
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		Stockholm, Mrs. Lucina Hubbard, balance avails of land,	216 00
		Stone Church, cong.	12 00
		Sweden, Pres. ch.	25 25
		Syracuse, 1st Pres. ch. P. W. Fobes, to const. SUSAN C. FOBES, H. M. 100; Plymouth Cong. ch. and so. 70.40;	170 40
		Union, 1st Pres. ch.	20 00
		Union Falls, Margaret B. Duncan,	10 00
		Valatie, A friend	2 00
		Waverly, Pres. ch. Mrs. Sarah Sayre,	10 00
		Weedsport, Pres. ch.	55 50
		Westfield, Pres. ch.	68 65
		Westford, Cong. ch. and so.	12 40
		Yonkers, 1st Pres. ch. m. c.	27 94—1,643 42
			7,448 74
		<b>NEW JERSEY.</b>	
		Cranford, 1st Pres. ch.	12 00
		Newark, 1st Pres. ch. m. c. 126.83; Roseville, Pres. ch. 25.15; 6th Pres. ch. 35; a friend, 2;	189 03
		New Brunswick, 2d Pres. ch. m. c.	27 73
		Orange, 1st German Pres. ch.	10 00
		Passaic, P. F. L.	25 00
		Vineland, 1st Pres. ch. 14.25; a friend, 25;	39 25—303 06
		<b>PENNSYLVANIA.</b>	
		By S. Work, Agent, Philadelphia.	
		Catasauqua, Pres. ch.	60 35
		Delaware Water Gap, Mountain Pres. ch. m. c.	10 00
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		Norristown, Pres. ch.	67 33
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		Corry, Pres. ch.	38 97
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Of wh. from Madison Sq. Pres. ch. (of wh. fr. D. W. James, 1,000, G. W. Lane, 250, J. A. Livingston, 200, T. Roosevelt, 150, Charles Dodge, T. B. Shelton, T. Ketcham, E. D. Stanton, 100 ea., S. Thorn, M. Woodruff, T. B. Gunning, J. Van Arsdale, E. M. Kingsley, 50 ea.) 2,287; West Pres. ch. 764.29; Church of the Covenant (Pres.) (of wh. fr. J. P. Crosby 75, T. Denny 50, R. Gordon 50,) 748.40; 14th St. Pres. ch. (of wh. fr. Fred Mead, to const. H. W. MEAD, H. M., 100,) 652.67; 4th Ave. Pres. ch. (of wh. fr. H. I. 200, m. c. 33.11,) 233.11; 13th St. Pres. ch. 224; Allen St. Pres. ch., to const. J. H. ALLEN, H. M., 150; Mercer St. Pres. ch. m. c., 30.50; Mrs. M., 300; Charles Dana, to const. H. F. DANA, Brookline, Mass., H. M., 100; JOHN S. KENYON, to const. himself H. M., 100; Rev. W. W. Atterbury, 40; P. W. Bedford, 5;	5,662 62		
Oneida co. Aux. Soc. J. E. Warner, Tr.			

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Montrose, Pres. ch. m. c.	12 00
North East, Pres. ch.	10 50
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Pittsburg, 3d Pres. ch. ann. coll. 721.28, m. c. 65.31;	786 59
Sugar Grove, Mrs. R. Weld,	5 00
Wells and Columbia Pres. ch. add'l,	50-1,133 87
	<u>1,857 57</u>
DELAWARE.	
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Wilmington, Central Pres. ch.	63 98—71 44
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2d Pres. ch. (of wh. from m. c. 15.50, P. Van Deursen, 10), 25.50;	
1st German Pres. ch. 20; 2d German Pres. ch. 5;	87 04
Pleasant Ridge, a friend,	10 00—97 04
	<u>132 04</u>
— Deodatus,	20 00
Ashtabula, Cong. ch. and so. m. c. 6 mos.	11 90
Austinburg, Rev. E. Smith Barnes,	3 00
Bellevue, Rev. S. B. Sherrill,	10 00
Brecksville, Cong. ch. and so.	15 00
East Cleveland, Cong. ch. and so., with other dona's to const. Rev. A. M. RICHARDSON, H. M.	30 00
Farmington, Pres. ch.	2 50
Gallipolis, Pres. ch.	10 06
Greenwich Station, William M. Mead,	5 00
Gustavus, Elam Linsley,	4 00
Independence, Pres. ch.	5 50
Ironton, Pres. ch.	100 00
Johnstown, Pres. ch. add'l	6 00
Marietta, Cong. ch. and so. add'l, D. P. Bosworth,	10 00
Massillon, Pres. ch.	36 55
Melmore, Pres. ch.	4 50
Moscow, Pres. ch.	5 80
Southington, F. Sawyer and children	75
Toledo, 1st Cong. ch. and so. in part to const. MAJOR BRIGHAM, Toledo, and OLIVE L. PARMELEE, Mardin, Turkey, H. M., 210.23; Westminster (N. S.) Pres. ch. (of wh. fr. Mrs. Helen Weston, deceased, 30,) 111.30;	321 53—602 09
	<u>734 13</u>
Legacies. — Richfield, M. Hammond, by E. N. Hammond,	3,771 63
	<u>4,505 76</u>
INDIANA.	
Alamo, Pres. ch.	7 00
Brazil, Pres. ch.	14 00
Crawfordsville, Pres. ch.	94 85
New Albany, 2d Pres. ch. ann. coll.	263 81
New Pisgah, Pres. ch.	4 00
Rising Sun, Mrs. Elizabeth Haines,	1 00
Rockville, 2d Pres. ch. add'l, with prev.	

dona., to const. D. W. STARK, II.	
M.	39 41
Seymour, Pres. ch.	7 35
Terre Haute, Mrs. "I. M."	1 00—432 42
ILLINOIS.	
Apple River, Pres. ch.	4 00
Buffalo, Pres. ch.	10 00
Carrollton, Presbyterial Missionary,	10 00
Chicago, Union Park Cong. ch. and so. (of wh. fr. Prof. Fisk and wife, 30; Prof. Bartlett, 20;) 123.28; Soc. of Inquiry in Theol. Sem'y, for China, 5.35;	133 63
Dover, Cong. ch. and so. to const. Rev. O. F. CURTIS, H. M.	54 00
Fulton, Pres. (N. S.) ch. m. c. 36, less 75 c. exp.	35 25
Galesburg, Students in Knox College	3 00
Galva, Cong. ch. and so.	34 00
Geneva, Cong. ch. and so.	35 23
Granville, Cong. ch. and so. m. c.	6 00
Hyde Park, Pres. ch.	175 00
Jacksonville, 1st Portuguese Pres. ch.	16 00
Lake Forest, Pres. ch. m. c.	23 00
Lyonsville, Cong. ch. and so.	6 50
Maroa, Pres. ch.	7 00
Maroa, Pres. ch.	8 00
Millburn, Cong. ch. and so.	15 50
Mt. Sterling, 1st Pres. ch.	60 43
Naples, Pres. ch.	5 00
New Duquoin, Pres. ch.	6 30
Orion, Miss Maria E. Laird,	10 00
Perry, 1st Pres. ch. in part	24 55
Plainfield, Cong. ch. and so. in part	15 00
Quincy, Mrs. Mary Ballard,	10 00
Rockford, L.	1 00
Roseville, 1st Cong. ch. and so. of wh. fr. Rev. J. D. Wyckoff, 10.50;	23 00
Rushville, Pres. ch. m. c.	25 50
Somonauk, Pres. ch.	7 36
Sterling, Cong. ch. and so.	45 27
Wenona, Pres. ch.	16 00
Wheaton, Cong. ch. and so. in part	42 00
Woodburn, Cong. ch. and so. ann. coll. (of wh. fr. R. R. Tompkins, 50; A. L. Sturges, with prev. dona's, to const. Mrs. ELLEN A. WOOD, H. M. 50;) to const. Rev. J. C. KNOLLIN, H. M.	150 15—1,017 67
MICHIGAN.	
Detroit, Charles Noble, to const. C. N. FROST, H. M.	100 00
Erin, Pres. ch. and cong.	3 50
Fredonia and Ceresco, Cong. ch. and so.	10 60
Gilead, Pres. ch.	4 00
Independence, Pres. ch.	3 85
Jonesville, 1st Pres. ch.	31 60
Kalamazoo, 1st Cong. ch. and so. coll. to const. Rev. O. S. DEAN, H. M.	75 56
Lansing, C. B. Stebbins,	25 00
Mt. Clemens, Pres. ch. and cong.	35 00
Portland, 1st Cong. ch. and so.	9 00
Richland, 1st Pres. ch. m. c. 2 mos.	5 00
Union City, children of Mrs. Mary W. Clark,	50 00
Vassar, Pres. ch.	20 00
Washington and Edwards Mines, Marquette co., by George F. Hunting,	9 00
Ypsilanti, Pres. ch.	123 79—505 90
MINNESOTA.	
East Prairieville, Cong. church and congregations of East Prairieville and Richland,	9 82
Goodhue Centre, Pres. ch.	5 50
Lake City, Cong. ch. and so. m. c.	5 10
Rushford, Cong. ch. and so. m. c.	2 60
St. Paul, Plymouth Cong. ch. and so.	37 00
West Florence, Pres. ch.	4 50
Zumbrota, Cong. ch. and so. with other dona's to const. Mrs. A. P. STEARNS, H. M. 40, Abbie Thatcher, 4;	44 00—108 62
IOWA.	
Anamosa, Cong. ch. and so.	11 00
Montrose, Pres. ch. m. c.	2 00
Mt. Pleasant, Cong. ch. and so.	22 70
Muscataine, Cong. ch. and so.	123 60

Newton, Cong. ch. and so. ann. coll. for China,	58 25	
Waterloo, Cong. ch. and so.	105 00	
West Liberty, Pres. ch.	2 00	—324 55
WISCONSIN.		
Berlin, Union Church, by Rev. T. C. Easton,	12 44	
Elk Grove, Cong. ch. and so.	15 27	
Lodi, Pres. ch. m. c. and sab. sch.	3 91	
Manitowoc, 1st Pres. ch.	7 04	
Mineral Point, Pres. ch.	10 00	
Racine, Cong. ch. and so.	10 55	
Sun Prairie, Rev. C. W. Matthews,	5 00	
Tafton, Cong. ch. and so. m. c. 2 mos.	8 40	
Two Rivers, F. Barnes,	3 00	—75 61
MISSOURI.		
Jefferson City, Pres. ch.	7 85	
KANSAS.		
Wyandotte, Pres. ch., coll. 7.08, m. c. 3.50;	10 58	
CALIFORNIA.		
Brooklyn, Pres. ch. 17, gold,	22 61	
Oakland, 1st Cong. ch. and so. 103, gold,	187 86	
San Francisco, Mrs. Sarah S. Wilson,	4 00	—164 47
OREGON.		
Astoria, 1st Cong. ch. and so. m. c. 2 mos.	8 70	
Forest Grove, Cong. ch. and so., Janu- ary m. c. 2, Rev. D. A. Miles, 1;	3 00	—11 70
FOREIGN LANDS AND MISSIONARY STATIONS.		
India, Madura Mission, Melur: a thank- offering,	1 65	
Ireland, Dublin, Black Rock, Miss Hen- rietta Pepper, for the conversion of the Jews,	32 50	
Turkey, Harpoot, Rev. H. N. Barnum, 33.75, a tenth from a Missionary Teacher, 27; Sivas, a Missionary's first marriage fee, 1.08, Mariam, a pupil, earned by knitting, .27c.;	62 10	—93 25
MISSION WORK FOR WOMEN.		
From WOMAN'S BOARD OF MISSIONS.		
Mrs. Homer Bartlett, Boston, Treasurer.		
Boston, Mass., Chambers st. Mission Circle,	112 25	
MISSION SCHOOL ENTERPRISE.		
MAINE.—Bangor, 1st Cong. s. s. 50; Gar- land, Cong. s. s. 5; Searsport, 1st Cong. s. s. 7.50;	62 50	
NEW HAMPSHIRE.—Bristol, Cong. s. s., for the "Abbott Mission sch.," Ahmedaug- gur, 15; Keene, 2d Cong. s. s., for sch. at Tendr, Madura, 67.54; Lyme, Cong. s. s. add'l, for Miss Rosella A. Smith's sch., Ma- dura, 27; Nelson, Cong. s. s. 16.16; Pier- mont, Edue aud Willie Marden, avails of "The Missionary Pullet," and the "orange money," 2; Raymond, Cong. s. s. and ch. and so. 18; Sauborn-ton, Cong. s. s. 35.25; Winchester, Mrs. Atherton and her s. s. class, Alice, Julia, Flora, Ella, Ellen, and Sophia, 1 each;	187 95	
VERMONT.—Dorset, Cong. s. s.	14 27	
MASSACHUSETTS.—Bridgewater, Central Sq. Cong. s. s., for sch's in China, 56; Leicester, Cong. s. s. 13; Leuox, Cong. s. s., for scholar in Rev. G. T. Washburn's sch., Madura, 34; Lynnfield Centre, Cong. s. s., 2.20; New- bury, 1st Cong. s. s. 7.07; North Wey- mouth, 1st Cong. s. s. 2.60; Ware, 1st Cong. s. s., for sch. of Rev. H. J. Bruce, Maharatta Mission, 28.82; Worcester, Cen- tral church, children for sch. of Dr. Green, Ceylon, 45;	188 69	
CONNECTICUT.—Newtown, Cong. s. s. 9; Somers, Cong. s. s., penny coll., 1st quar- ter, 9.59; Wilitimantic, "Teacher," 2	20 59	
NEW YORK.—Amsterdam, "Bee Hive" in- fant sch., for Mrs. Chapin's sch., Tung Cho, China, 25; Brooklyn, Armstrong Juy. Missy Soc. (of wh. for Mrs. Bridgman's sch. Peking, 30, Mrs. Stanley's sch., Tien- tsin, 30, Mrs. Gulick's sch. Kalgan, 30, Theol. Sem'y, Marsovan, 30, Girls' bdg. sch., Harpoot, 30; ditto Oroomiah, 30; ditto, Oodoo-ville, 30; Mrs. Walker's sch., Gaboon, 25; 235; Deposit, 1st Pres. s. s., quarter's coll. for native teacher, 24.70; Dryden, 1st Pres. s. s. 8.50; Gilbertsville, Pres. s. s. 9.75; Lancaster, Pres. s. s., for sch. at Safeeta, Syria Mission, 40; Mexico, Pres. s. s. 7.56; Monticello, Pres. s. s., for Miss Agnew's sch., Oodoo-ville, Ceylon, 30; Sidney Plains, Pres. s. s., m. c. 20; Ver- non Centre, Pres. s. s. m. c. 10;	410 51	
NEW JERSEY.—Madison, Pres. s. s., to const. JOHN SEALY, Jr., H. M. 109.49; Mendham, Pres. s. s. 15.30;	124 79	
PENNSYLVANIA.—Edinboro, Pres. s. s., for a student in Fem. Sem'y, Harpoot, Turkey, 30; Montrose, Pres. s. s., for sch. in Syria, 13.18; New Milford, Pres. s. s. 3.68; North East, Pres. s. s. (of wh. for a girl in Oroo- mah, 27.50), 37; Schultzville, friends by Miss Anra J. Beach, for a girl in Miss Rice's sch. Oroomiah, 23;	112 86	
TENNESSEE.—Jonesboro, Pres. s. s., for Mrs. Rhea's sch., Oroomiah,	18 77	
OHIO.—Cincinnati, 3d Pres. s. s., to const. B. M. GARDNER, H. M., 100; Missy's Soc. of dono. to const. MRS. SARAH W. PLUMER, H. M. 100; Coshocton, Pres. s. s. 20; Dayton, colored s. s., add'l for Mrs. Edwards' sch., Zulu Mission, 7.25; Decatur, Pres. s. s. ann- cont. 10; Gallipolis, Pres. s. s. (15, less exc. 15c.) 14.85; Lyme, 1st Pres. s. s., for stu- dents of Rev. L. Bissell, Maharatta Mission, 20; Portsmouth, Pres. s. s., for a teacher at Satral, Maharatta Mission, 100; Solon, Cong. s. s. 17; Strongsville, 1st Cong. s. s. 9.50; Walnut Hills, Lane Sem'y s. s., for a girl in Mrs. Edwards' sch., Zulu Mission, 30;	428 60	
INDIANA.—Monticello, Pres. s. s.	30 00	
ILLINOIS.———, family coll. for Bhaga Ambajee, in Mrs. Bissell's sch., Maharatta Mission, 4.25; Beardstown, Cong. s. s., (of wh. fr. cont's 75, avails of quilt sold, 25); for Rev. M. D. Sanders' sch., Ceylon, to const. JAMES C. LEONARD, H. M., 100; Chi- cago, Union Park Cong. s. s., for three pu- pils in sch. of Rev. W. E. DeRiemer, Cey- lon, 80.01; Jackson-ville, pupils of Deaf and Dumb Institution, add'l for sch. in Foo- chow, China, 1.25; Lacou, Pres. s. s. 14.78; Perry, N. S. Pres. s. s. 12.80; Virden, Pres. s. s., for Mrs. Edwards' sch. Zulu Mission, 16.10;	229 19	
MICHIGAN.—Escanaba, Pres. s. s. 11.41; In- dependence, Pres. s. s. (of wh. fr. "Little George," 50c.) 1.65; Milford, United Pres. and Cong. church s. s. 5; Mt. Clemens, Pres. s. s. 5; Romeo, Cong. s. s., proceeds of children's concert, for three pupils in Harpoot Fem. Sem'y, 100; Tecumseh, Pres. s. s. Missy Soc. ann. cont. for catechist in India, 50;	173 06	
MINNESOTA.—Zumbrota, Cong. s. s.	10 00	
IOWA.—Muscatine, Cong. s. s., to buy a horse for a missionary in Turkey,	50 00	
WISCONSIN.—Columbus, Pres. s. s., 3d quar- terly payment for a pupil, 7.80; Elk Grove, Cong. s. s. 5.38; West Eau Claire, Cong. s. s. 10;	23 18	
MISSOURI.—Jefferson City, Pres. s. s.	3 00	
NEBRASKA.—Helena, Alice 50c., Mary 50c., Elmer 33c., Selden 12c., Docia Emcrson, 10c., Rev. G. A. Carrol 45c.;	2 00	
	2,089 96	
Donations received in April,	29,341 65	
Legacies " " "	17,796 46	
	47,138 11	
Total from Sept. 1st, 1868, to April 30th, 1869, \$250,911 92		



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